

The Living Church.

A Weekly Record of its News, its Work, and its Thoughts.

VOL. XIII. No. 27.

CHICAGO, SATURDAY, OCTOBER 4, 1890.

WHOLE No. 622.

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THE REV. H. P. SCRATCHLEY, A.M., Head Master.

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Group of Springs

were bubbling forth their sparkling waters, yet little had been done to test the value of the waters and nothing to develop the springs. Within a year, however, a Syndicate of capitalists have made a thorough test of the merits of the Springs, and realizing what an immense advantage it would be to have a

Sanitative Resort

so convenient of access to the city, bought up a large tract of land and immediately began improvements on a grand scale.

An Artificial Lake

fed by living water, covering 45 acres, has been made, a magnificent Hotel costing \$65,000 is being erected, a Park of 125 acres laid out, and over \$100,000 has been expended in beautifying the place, and it is expected that as much more will be spent another season. Lots were offered for sale and in an incredibly short time they were nearly

All Sold

to Chicago business men for summer residences, permanent homes, or for investments. Already many beautiful residences have been erected, others are in the course of erection, and next spring, building will proceed with increasing vigor. But most wonderful of all has been the development of the

Glen Ellyn Springs.

Within a radius of 50 feet was found a remarkable group of five springs, all of which are shown by analysis to possess different mineral qualities, and each to be

Valuable,

some of them agreeing in analysis with some of the famous foreign springs, and one large spring near this group being almost identical in properties to the famous Springs at Waukesha, Wisconsin. Located within a few minutes' ride of the future greatest city of America, possessing all natural beauties desired, and with waters that are destined to become famous throughout the land, nature evidently has intended this spot to be one of the

Famous Resorts

and Sanitariums of the world.

This tract in which I have lots for sale is within a quarter of a mile of the Hotel and half a mile of the Springs. A large portion of it was bought at the time when the Syndicate were making their purchases, but has been held until some adjoining property could be secured, that the entire addition might be made the more attractive and all put on the market at the same time. It has been platted into 180 lots (of about half an acre each), streets are being graded and graveled, and a natural spring on the property is to be developed into a beautiful lake of over an acre in extent. A large proportion of these lots are more or less covered with forest trees, and care is being taken to preserve the natural aspect of the location as much as possible. These lots (with the exception of a few irregular corners) have 87 1-2 feet frontage by 170 feet depth, and are now offered at the astonishingly low prices of from \$3 to \$7 per front foot, or only \$250 to \$600 per lot, but will

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Advertising Manager of THE LIVING CHURCH.

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Ayer's Pills

proved effective. "In the summer of 1864 I was sent to the Annapolis hospital, suffering with chronic diarrhea. While there, I became so reduced in strength that I could not speak and was compelled to write everything I wanted to say. I was then having some 25 or 30 stools per day. The doctors ordered a medicine that I was satisfied would be of no benefit to me. I did not take it, but persuaded my nurse to get me some of Dr. Ayer's Pills. About two o'clock in the afternoon I took six of these pills, and by midnight began to feel better. In the morning the doctors came again, and after deciding that my symptoms were more favorable, gave me a different medicine, which I did not use, but took four more of the pills instead. The next day the doctors came to see me, and thought I was doing nicely, (and so did I). I then took one pill a day for a week. At the end of that time, I considered myself cured and that Ayer's Pills had saved my life. I was then weak, but had no return of the disease, and gained in strength as fast as could be expected."—F. C. Luce, Late Lieut. 66th Regt. Mass. Vol. Infantry. Ayer's Pills are

The Best

I have ever used for Headaches, and they act like a charm in relieving any disagreeable sensation in the stomach after eating." —Mrs. M. J. Ferguson, Pullens, Va. "I was a sufferer for years from dyspepsia and liver troubles, and found no permanent relief until I commenced taking Ayer's Pills. They have effected a complete cure."—George W. Mooney, Walla Walla, W. T.

Ayer's Pills,

PREPARED BY DR. J. C. AYER & CO., Lowell, Mass. Sold by all Druggists and Dealers in Medicine.

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are used in its preparation. It has more than three times the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is therefore far more economical, costing less than one cent a cup. It is delicious, nourishing, strengthening, EASILY DIGESTED, and admirably adapted for invalids as well as persons in health.

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WRINKLES. With Almond Nut Cream, you can positively rub them away. Particulars, sealed, gratis. Address: E. MURRAY, 105 Washington Boulevard, Chicago, Ill. Agents wanted

The Living Church.

SATURDAY, OCT. 4, 1890.

PROMISED COMPLETION.

BY S. ELGAR BENET.

Thus, as his wont, he would philosophize—
Of tears that fall from anguished eyes, like
rain,
Here in this earth world, not one falls in
vain,
They serve to keep heaven's ether clear of
sighs.
Of prayers that seek God's ear in agonies
Of supplication, while the yearning soul
Faints with the breathless silence, and the
dole
Of life goes on, 'neath fair or low'ring skies,
Not one is lost; He holds in generous hand
Their affirmation elsewhere. Yea, the head
Whose brow is marked with thorns as with a
band
Earns so its halo—life's work finished—
Its sign of fair completion, in the grand
Finality of life—(Twas thus, he said).

THE Rev. F. R. Graves, of the Wuchang Mission, in China, arrived in New York on August 31st. He will attend the missionary council in Philadelphia. During his vacation, he will speak in different places on the work in China.

THE synod of the diocese of Pretoria has given its consent to a re-arrangement of boundaries that will increase the size of this diocese by adding to it the territory formerly belonging to the New Republic, as well as the Utrecht district of the Transvaal itself.

ANOTHER case of gambling for parish purposes, is reported in a Denver paper. The pastor of St. Joseph's Roman Catholic parish offers a trip to Europe at 25 cents a chance. So pastor and people become law-breakers, and lend the influence of their example and Christian name to encourage vice.

It is related of Bishop Wilberforce that once, when he was examining the son of an English merchant settled in Greece, he was so horrified by his pronunciation of certain passages in the Greek Testament, that he cried: "Where did you learn Greek?" To which the candidate made humble reply: "At Athens, my lord!"

THE Bishop of Lichfield has issued invitations to about one hundred Nonconformist ministers in the diocese, inviting them to luncheon at Bishopstowe, the episcopal palace of Lichfield, on Michaelmas Day. It is understood that there is no intention of discussing the questions which separate them from the Church, or of considering the subject of Home Reunion, but there will be additional meetings in which the Nonconformist ministers will be invited to take part, and evening service at the cathedral, in which they will be asked to join.

THE Bishop of Maine, while bathing off Scarborough Beach, last summer, was carried out by the under tow, and for some moments was in imminent danger. To use his own words, God gave him quietness and confidence, and in that he found, as often before, his strength. He was not exhausted, nor even wearied, when at length he reached the shore, and he found the

spectators more excited than himself. We quote the good Bishop's simple and beautiful words: "Some further work there is for me to do, and I hope that I may give myself to it with greater energy and zeal than I have hitherto manifested."

PENMAENMAWR, on the coast of Carnarvonshire, where Archdeacon Farrar, the Bishop of London, and the Bishop of St. Asaph, have recently foregathered, is not without some interesting reminiscences of the Episcopate. According to a well-preserved story, the late Dr. Mackarness, when sojourning there some twenty years ago, rose early one morning to take a bath in the sea. On his way to the beach a letter was handed to him, and he thrust it in his pocket as though it was of no importance. While in the bathing-van, however, he remembered it, and breaking open the envelope, found it to contain an offer of the then vacant bishopric of Oxford. The good doctor was much affected by the unexpected communication, but, after due consideration, as is well known, he accepted the appointment.

WE print the following letter from Bishop Grafton. It is with deep regret that we thus note the end of a work which seemed so promising: "I am constrained to caution Church people against sending any contributions to the Rev. R. Vilatte, a presbyter of my diocese, who has charge of an Old Catholic mission, at Dykesville. He has been, during the past year, seeking to obtain the Episcopate at the hands of the Church in Holland. Failing in this, he applied to Bishop Vladimir, asking to be admitted into the Orthodox Eastern Church. Lately I discovered he was making proposals to the Roman Catholic Bishop of Green Bay, with a view to a return to Rome. He is disposing of property bought with money sent to the mission."

WHEN Dr. Temple, now Bishop of London, held the head mastership of Rugby, a boy in the school came up before him for some breach of discipline. Facts seemed rather against the boy, who was in imminent danger of being expelled. He had a defence, but being neither clear-headed nor fluent in the presence of the head master, he could not make it clear. He therefore wrote home to his father detailing at length his position and his explanation. His father very wisely thought the best thing he could do was to send the boy's letter as it stood to Dr. Temple, merely asking him to overlook any familiarity of expression. Apparently the father had not turned over the page and seen his son's postscript, for there Dr. Temple found the following words: "If I could explain, it would be all right, for though Temple is a beast he is a just beast." The Bishop, in telling the story, is accustomed to say it was the greatest compliment he has ever received in his life.

THE Selwyn memorial pulpit has been erected in Christ church cathedral, New Zealand. There are four

sculptured panels in beautiful white alabaster. The first shows Bishop Selwyn preaching to the Maoris and the second represents the landing of Bishop Harper in 1857. Bishop Selwyn is represented greeting the new comer whilst the crew of his yacht, "Southern Cross," are seen dragging the luggage on roughly improvised wooden sledges in the background. The third panel represents the close of the first Provincial Synod, when Bishop Selwyn finally settled the Constitution of the Church of New Zealand. Bishop Abraham is represented on his left, with Bishop Hadfield and Sir William Martin on his right. On the fourth panel is represented the consecration of Bishop Patteson. The martyr Bishop is kneeling and the three consecrators, Bishops Selwyn, Abraham, and Hobhouse, are engaged in the apostolic laying on of hands. A native acolyte is holding the book. The idea of thus representing in bas-relief striking scenes from the history of the Church in New Zealand, is a very valuable one, and the cathedral pulpit is worthy of its place in one of the grandest and most dignified cathedrals in the colonial Church.

At the meeting of the Board of Managers, on September 23d, upon the nomination of the Commission of Work among Colored People, the Rev. Dr. Randolph H. McKim was elected a member of the said commission, to fill a vacancy in their number. The Missionary Bishop of Shanghai and the Rev. Arthur B. Locke, represented to the board the urgent necessity for the prompt appropriation of \$10,000 for the erection of a new church building at Hankow. As the railroad was about coming to that city, the place is assured, and it is time that we were fully prepared for the work there. A higher class of workers has been trained in the schools of the mission, and it is now time to employ them in Central China, the Bishop said, to mould and guide the Chinese Church. The fact was recalled that the board had already appropriated \$10,000 for the erection of the church mentioned, dependent upon the amount being specifically contributed. It was further stated that nearly \$2,000 had been subscribed for the purpose, and the hope was expressed that the whole sum would be speedily contributed. The board did not feel itself in a position at this time, to make an unqualified appropriation of the money. An appropriation was made in the amount of \$300 to enable the ecclesiastical authority in Japan to contribute a dollar to missions for each dollar raised by the Missionary Society of the Japanese Church; the English Church Missionary Society and the Society for the Propagation of the Gospel in Foreign Parts, each having agreed to do likewise. Intelligence was received that Bishop Ferguson is proposing to make the house recently purchased in Monrovia, an episcopal residence, and to occupy it one-half the year; thus enabling him to give more constant oversight to the important work at Cape Mount

Station, and to the churches and missions on the St. Paul's River.

At the recent conference of the diocese of St. Asaph, Earl Powis supported by Lord Harlech, the postmaster-general, Sir Watkin Wynn, and an immense assemblage of the leading clergy and laity of the diocese, presented the Bishop, (Dr. Edwards), with a very handsome pastoral staff designed by Mr. Sedding. The staff is over six feet in height, the crook being of silver, with rich diaper work in panels, and set with nine precious stones on either side between the panel work. It is enriched with seven crockets of enamelled and jewelled leeks, the Welsh national emblem. In the centre of the crook is an exquisitely modelled group parcel-gilt, a "The Commission of St. Peter," in which also appear the typical flock of lambs, the whole group being partially surrounded by foliage jewelled and enamelled. The tower, from which springs the crook, is surmounted by the figure of a saint at either corner. It is itself composed of two tiers of saints—St. Cyndeyrn, the founder of the see of St. Asaph, his successor, St. Tysilio, St. Deiniol, St. Garmon, and St. Dewi, St. Tyssul, St. Sadwrn, St. Derfelgadarn, St. Beuno, St. Cadvan, and St. Silin. The knop supporting the tower is of enamelled foliage work, and has a row of precious stones peeping out under the base of the tower. A wreath of precious stones forms a beautiful termination to the part containing the arms and inscription. The total amount of precious stones employed is 89. Hundreds stood while Lord Powis, in happy terms, and in a most Church-like speech, presented the staff, and the scene was a picturesque one as the Bishop, holding it in his hand, and speaking with evident emotion, said that he accepted it, not for himself, but for a diocese older than the English monarchy, whose great traditions he desired to maintain. It was fitly presented by one whose ancestor was the conservator of the see.

THE CHURCH OF ENGLAND.

FROM OUR CORRESPONDENT.

LONDON, SEPT. 14th.

Scarcely has the grave closed over Cardinal Newman than it re-opens to receive the mortal remains of one who has in his turn played a considerable part in the religious thought of his time. Long ere this reaches you, the news will have been flashed across the Atlantic of the sudden death of our great divine and teacher, Henry Parry Liddon. His death, at the comparatively early age of 61, adds yet another to the losses which, I may well say, Christendom has suffered this year. First, Lightfoot, next Little Dale and Aubrey Moore, later, Dollinger and Newman, and now Liddon—all great minds, working after their own lights, in the common cause of the spread of Christ's kingdom upon earth. A sad reckoning, it is indeed, and we might well be disheartened and lack courage by these gaps in the ranks, were we not convinced that there is a guiding Hand overruling all, and that He will

raise up others to take the places of those who have "gone before," and whose intercessions we may believe are of greater avail now than they were when pleaded upon earth.

Of Canon Liddon's influence upon the thought of his time, of his position as a leader in the Catholic movement in the Church of England, or of his powers as a preacher, very much might be written. His Bampton Lectures on "The Divinity of Our Lord," will alone carry his name down to many a succeeding generation of Christian people as the upholder of that great dogma without which the Christian religion would be a mere sham. As the disciple of Pusey, and with that great master, the outspoken adherent of an unpopular movement—that movement which has revolutionized the Church of England for good—he too will be remembered as time flies by and the chronicles of the nineteenth century come to review the history of its religious thought and progress. Fearless in his defence of doctrinal truth he ever was, and his denunciations against those who desired to tamper with the Athanasian Creed, or the scandalous attempts to place the Church in an Erastian noose by the passing of that infamous measure, the Public Worship Regulation Act, and subjecting her in spiritual matters to the usurped authority of the Privy Council, are instances in point. At the same time Liddon was one—unlike such a man as Littledale, for instance—who had no love for controversy, and who never sought it himself and always acted on the defensive, never caring to carry war into his opponent's camp.

His powers as a preacher have a world-wide reputation; the congregations that assembled periodically under the dome of St. Paul's to listen to the Chrysostom of modern times, might well be described as cosmopolitan. But the effort of preaching told very much upon him, and this fact probably accounts for the rarity of his pulpit addresses. I can only remember one occasion—at Liverpool, on behalf of the Pusey Memorial Fund—for very many years past that he has ever preached outside the two Universities or St. Paul's Cathedral, and thus his addresses in the course of a year have rarely exceeded twenty in number. This has rather increased the attention drawn to him as a preacher than been a detriment to his position as such. And this, as I venture to think, points a lesson to the clergy of the present time. They preach and preach and preach, with little effect, because they preach more frequently than is either good for themselves or their congregations. The number of ill-prepared sermons is truly appalling, and fosters a prejudice against all such discourses in the minds of the laity.

The death of Dr. Liddon has called forth as much, if not greater, attention than that of Dr. Newman, though it is difficult to place the two men on the same level. Both the daily and the weekly press have, without exception, devoted a considerable amount of space to memories of the great divine, and yesterday (Sunday), allusion was made to his death in all the pulpits, Episcopalian and Nonconformist alike, from men of all phases of thought. At St. Paul's Cathedral the scene at the afternoon service (the same as Canon Liddon was wont to preach himself) was a striking one. The building was crowded, and many of the congregation were moved to tears as Canon Scott Holland, himself deeply affected, spoke of the loss which they were all then mourning, and besought his hearers to remember the deceased in their prayers. One other instance I will give. Dr. Allon, the minister of what may be styled the Congregationalist cathedral of London, said in the course of his sermon, that "he doubted whether any Episcopalian honored Canon Liddon's great qualities as a faithful spiritual preacher of Christ, or as a theological thinker and defender of the common Faith, more than the Nonconformists. For his part, when he stood in the presence of men so holy and whose services had been so great, he did not care to think of their Church or their Baptism. Their loss was

not only felt by their respective Churches, but by the whole of our English Christianity." Considering the sacerdotal character of all Liddon's teachings, this is remarkable language from an unexpected quarter.

There can be little doubt that Canon Liddon's premature death was in some measure brought about by an excess of mental work and anxiety. The "Life of Dr. Pusey," to complete which he declined preferment to the Episcopate, proved a work far more arduous than was at first anticipated, and he made but very slow progress with it, and it was only a few months ago that he informed a friend that he hoped to leave sufficient material behind him to enable his successor to complete the "Life," a work which promises to be the most complete history of the Oxford Movement that we shall have. Thus it would seem as if he himself anticipated his approaching death. But beyond this work, the publication of "Lux Mundi" was another source of mental anxiety to him. Indeed, his last sermon, preached at Oxford in June was really an argument to counteract Mr. Gore's concessions to the German critics on Inspiration. "Lux Mundi" has, I may mention here, passed into a tenth edition, and the editor takes the opportunity in a new preface to the book to re-state his position. This he does with some effect, but it is pretty evident that the older school of High Churchmen, of whom Liddon may be taken as representative, are far from satisfied with Mr. Gore's explanations, while the younger generation of students in theology decline to be alarmed. The whole matter is one to be pondered over carefully and prayerfully, and, before condemning the essayist altogether, we may well wait for the further exposition of his views which he promises to give us shortly, probably in the Bampton Lectures of next year.

Our Church Congress meets in a fortnight's time at Hull, an important seaport town in the diocese of York. The town itself has little to attract the ordinary Congress-goer, though the surrounding country is full of interest to the archaeologist. The programme of meetings is not a bad one on the whole, but of course there are some subjects, those for instance, on "The Relations between Church and State," "Home Reunion," "Betting and Gambling," "Free Education," which have been threshed out over and over again at similar gatherings. But then there are to be discussions on such burning questions as "The Church's Attitude towards Strikes," a very pressing topic just now; on "Socialism;" "Brotherhoods;" "The Due Limits of Ritual," this of course, with reference to the Lincoln case, judgment in which is still pending; "Missions in Africa;" and on "Inspiration;" these are likely to prove of especial interest at this time.

SEPT. 16th.

I have kept this letter open until the last moment, in order to append a few lines on the funeral of Canon Liddon, which took place this (Tuesday) morning, at St. Paul's cathedral. Over night the coffin was placed in the side chapel of the cathedral, and watch was kept around the body until the morning when, at 8 A. M., there was a solemn celebration of the Holy Eucharist, at which many personal friends including Bishop King of Lincoln and the Rev. C. Gore were present. The funeral was at 12 o'clock, at which hour the vast building was filled with an immense concourse of people. From eight to ten thousand persons are able to be accommodated in the cathedral, and there was quite this number present, about a tenth part being clergy, who gathered from all parts of the kingdom to do honor to the deceased. The beautiful burial office of the Prayer Book was most solemnly rendered by the choir as well as the anthems, "Blest are the departed" (Spohr), and "I heard a voice from heaven," (Goss), and the hymns, "Blessed city, heavenly Salem," and "When morning glids the skies." Canon Gregory read the Lesson, and the venerable Dr. Church, Dean of the cathedral, in feeble and heart-broken voice, said the committal, while the rest of the service was taken by Canon Scott Hol-

land. A very large number of wreaths were forwarded from all parts of the country, but I am glad to say that only two, one cross and one wreath, were placed on the coffin, and these were divided by a handful of wheat ears, symbolical of the great Harvest and of the Resurrection. The altar was decked in white, and six vases of white flowers surmounted the mensa. The congregation was very reverent, and a striking contrast to those at other public funerals at which I have been present.

CANADA.

The first notice of Harvest Home services comes this year from St. James' church, diocese of Huron. The church was beautifully decorated, and the services were conducted by the newly-appointed rector, the Rev. W. T. Taylor. A reception had been tendered to that gentleman and his family on the previous Thursday, in the Opera House, St. Mary's. His former charge was at Mitchell, in the same diocese, where an address expressing regret for his departure, from his parishioners, had been presented shortly before, together with a gift of silverware for Mrs. Taylor.

Canon O'Meara, of Winnipeg, has been addressing congregations in the diocese of Toronto lately, on the needs of the Church in the North-west. He makes a cordial acknowledgement, in one of the Church papers, of the kindly reception he has met with in the eastern dioceses, and suggests that "at least once a year some of the clergy should have opportunity of informing and arousing the members of our Church in the chief centres of Eastern Canada as to the necessity of a generous taking up of aggressive work in our Canadian North-west."

The introduction of a Quiet Day for the clergy as a part of the proceedings of the quarterly meeting of the rural-decanal chapter of the Deanery of Wellington, diocese of Niagara, seems to have given great satisfaction. Church work in the parish of Mount Forest, in the same diocese, has been conducted vigorously of late.

The success which has attended the attempt to establish a Church school for girls, at Windsor, Nova Scotia, has excited some interest on behalf of similar institutions, where they are needed in other parts of Canada. The diocese of Quebec has one, Toronto, two, but Montreal's only diocesan school, that of Dunham, has never been a conspicuous success, and there is none in the city, which in some respects would seem to offer special advantages. It is said that if the arrangements for the school at Windsor can be completed in time for the opening to take place by the 10th of October, the number of vacancies for pupils will be all filled.

A missionary service was held in connection with the meeting of the Avon rural deanery, diocese of Nova Scotia, after Evensong, which was very successful. The first church ever built at Mooseland, in the same diocese, was opened a few weeks ago for divine worship. It is a pretty church, the cost of which was \$1,200. The Bishop of the diocese held his first visitation in the parish of Tangier lately, preaching to a crowded church. The Rev. Lawrence Skeay has recently been appointed assistant to the Rev. Dyson Hague, at the old church of St. Paul's, Halifax. Mr. Skeay was a graduate of Wycliffe College, Toronto, and was ordained by the Bishop of that diocese.

The Woman's Aid Association of the diocese of Fredericton, had a very successful meeting in the Church Hall, early in September. The coadjutor Bishop was present with a number of the clergy. The Rev. Canon Brigstocke, of St. John, has gone with Mrs. Brigstocke for a visit to the Pacific coast.

A gold chalice of very fine workmanship has recently been presented to St. Peter's church, Charlottetown, Prince Edward's Island, by Mr. Edward Hodgson, in memory of his wife. It is encrusted with precious stones, and has been made from her jewellery. It is intended for use in All Souls' chapel, (the Hodgson memorial

chapel.) An interesting service took place at the church of the Good Shepherd, Fairville, Fredericton, a few weeks ago, a festival and flower service for children. There were large congregations both afternoon and evening. The floral offerings brought by the children were given to the acolytes, and by them to the rector, who placed the flowers upon the altar. The Rev. Mr. Larivière has been preaching in Trinity church, St. John, on behalf of the French missions in Quebec.

The Inter-Diocesan Sunday School Committee meets in St. George's Hall, Kingston, on Oct. 9th. It is appointed under the authority of the provincial synod of Canada, and consists of 16 delegates from that body and two from each diocese in the ecclesiastical province. The committee have to prepare a uniform series of Sunday school lessons for 1890-91, and a three years' scheme on the Bible and Prayer Book.

Two churches are being built at out stations of the mission of Uffington, diocese of Algoma, and an appeal has been made for help to finish them, as the people are very poor. The fund for the church building at Huntsville, in the same diocese, now amounts to \$810.

In the letter issued by the rector of St. John's church, Peterboro, to his congregation, planning parish work for the ensuing winter, he announces that the Rev. F. H. Du Vernet, well known as a Canadian missionary, will hold an eight days' Mission in St. John's church, commencing Nov. 22nd.

Much regret is expressed among the friends of the Rev. Mr. Newnam, incumbent of the church of St. Matthias', Montreal, at his resignation of his charge, consequent upon his resolve to go out as missionary to the Crepe Indians on the shores of Hudson Bay. He goes to assist the Bishop of Moose in his lonely and far-off diocese. The little church at Knowlton, diocese of Montreal, formerly remarkable for the absence of any attempt at ornamentation, has had the interior greatly renewed and beautified during the past summer. The service for the Harvest Thanksgiving took place on the same day as that for the dedication of the fine altar (and reredos), with the vessels for use therein, also of a solid silver alms dish and a beautiful memorial window, gifts from friends of the church. The special forms of services used had been approved by the Bishop, and were commenced by a processional hymn sung while the clergy and choir entered the church. Bishop Bond, of Montreal, celebrates this year his jubilee, having been ordained 50 years ago. He has already been presented with an address by the synod, and a special service will be held in St. George's church next month, to commemorate the event, but it is felt in the diocese that the occasion calls for some general recognition of the Bishop's services for half a century in Canada, chiefly in Montreal, and the form it shall take is now under consideration. Parish work for the coming winter in Montreal, in connection with the various churches, is being taken up with activity. The first autumn meeting of the diocesan branch of the Woman's Auxiliary takes place on the 2nd.

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.

The Western Theological Seminary opened on St. Michael's Day with an increased number of students. A large number of the clergy and representative laity were present at the service in the beautiful chapel. The Holy Eucharist was offered by the Bishop of Indiana, assisted by the Bishop of Chicago, and the Rev. Prof. Gold. Bishop McLaren made an address, dwelling upon the necessity of the study of theology as a science, in the midst of the two-fold tendency of the day—the revulsion from false human systems of modern times, and the general turning towards the ancient Faith. He made a strong plea for the needed endowments of the seminary, to support professorships, to provide residences for the professors, and larger accommodations for the students. After the service, the company was entertained at lunch-

eon in the refectory. Mr. George Armour has presented the library of the seminary with an original print of Savanarola's treatise, "De Veritate Fide," bearing date 1511.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop.

The 107th convention of the diocese began in Holy Trinity church, Madison ave. and 42nd st., on Wednesday, Sept. 24th, and continued through the day following. It was understood that no very special business was to come before the convention, but undoubtedly the Bishop's triennial charge on "The Office of Wardens and Vestrymen," was the most important feature of the convention, and in itself well worth the time and cost of it. Rarely has an address been more intently listened to or handled with greater skill and discretion, nor can there be any doubt that it will produce excellent results. At the outset, the Bishop said the subject had never been treated in a triennial charge, called attention to the fact that wardens and vestrymen were an important part of the Church's organization, and that he proposed to speak of their dignity, duties, and opportunities, and of their relation to the larger life of our parochial system. He showed how they were a part of the Church's organized life from primitive apostolic times; how though in later times the laity in the Roman Church had come to be wholly excluded, the germs appeared in the latter part of the Middle Ages, which led to that evolution of the office of wardens and vestrymen, which came out so fully in the English Church, and became a part of the Church in all her colonies. The three departments of service which belonged to them, as gathered from the ancient canons of the Church, set them forth: (1), As custodians of property; (2), As guardians of public worship; and (3), As witnesses and examples of faith and conduct. The Bishop then took up each of these departments in turn, saying in regard to the first that while it was theoretically recognized, he could wish there was a better conformity to the usage of our fathers, in once a year uniting with the bishop or archdeacon to examine the church edifice, the parish school, etc., and see that they were rightly cared for and made use of. It was one of the greatest dangers of the time that duties of oversight, of thrift, of forecast, and of personal time and service were so largely left to the clergy. The Bishop also spoke with great plainness about the careful administration of finances so that there should be no more room for suspicion than in managing the affairs of a bank. No clergyman or layman should consent to handle money unless at any time he could give a satisfactory account of it. In the disposition of Communion alms, too, a clergyman might well beware of the snare of "confidential funds." As to wardens and vestrymen as guardians of public worship, this appeared in a reverent behavior in church, in duly standing or kneeling, and taking part in the service, in protecting the sanctuary and pulpit from profanation at the hands of unworthy ministers. In the Church of England was a seemly behavior too rarely seen among ourselves. There was a canon enacted at the beginning of the 17th century, which required every preacher who occupied the pulpit from elsewhere to have his name noted in a book, the day when he officiated, etc. The Bishop could wish that something of the kind might be required in a city in which gathered the flocks and jetsam of the whole ecclesiastical world. As to being witnesses and exemplars of faith and conduct, wardens and vestrymen should be more than merely secular persons doing secular duties. They were to be representative in caring for the flock. Over and over again there rings through all the story of that first building-time of the Christian Church, the clear cry: "For ye are builded together in Christ Jesus," and in answer to the selfish challenge of the unworthy Cain: "Am I my brother's keeper?" comes the answer of the Gospel written in the blood of its Founder: "Yes, you are."

Finally, the relation of wardens and ves-

trymen when viewed in the light of its origin and history, the Bishop said, was fourfold. 1st, To the minister; 2nd, To the congregation; 3rd, To the ordinary, and 4th, To the community. His three rules to govern those who hold the office of warden or vestryman under any rector or minister, would be: "Do not expect too much at first. Cultivate kindly relations at whatever cost be loyal." In relation to the congregation, a warden or vestryman might render a great personal service in taking a personal interest in all its affairs and in being exemplary in speech and conduct. In their relations to the Ordinary, in case of differences between pastor and people, calling a rector, etc., it might be of very great advantage to confer with the Bishop, and have the benefit of such information as he might happen to be possessed of. He could hardly be so stupid as to desire or to counsel action, which in case of disappointment, would largely react upon himself. As to his relation to the community, an office bearer should be concerned, first, for the parish, then for the larger whole, of which each parish is a part, and finally, for the "One Catholic and Apostolic Church."

On concluding the charge, the Bishop proceeded with the celebration of the Holy Communion, being assisted by the Bishop of Georgia and the several archdeacons of the diocese. The convention was then organized for business, the Bishop taking the chair, and Bishop Beckwith being invited to sit with him at the right. The Rev. Mr. Harris called the roll, to whose names 128 clergymen and 100 laymen responded. Mr. Harris was re-elected secretary, and Mr. James Pott, treasurer. The former appointed the Rev. Mr. Nelson, of New York, and the Rev. Mr. Mansfield, of Suffern, as his assistant secretaries, when the convention adjourned for lunch.

On reassembling, the Bishop announced various committees. A resolution was adopted and placed on record by a rising vote, congratulating the Hon. Hamilton Fish, who, for 35 years, has been connected with the convention. Dean Hoffman moved, also, that the convention send its congratulations to the Rev. Dr. Heman Dyer, this, the 24th, being his 80th birthday, and hoping that he might still be spared to give the Church the benefit of his counsel and prayers. The vote was unanimous. The report of the trustees for the Fund for Aged and Infirm Clergy showed that it amounted to a little above \$92,000; of the Society for the Promotion of Religion and Learning, that the contributions the past year amounted to nearly \$233. This sum, however, was entirely inadequate in aiding the students studying for holy orders, and consequently many applicants had to be rejected.

The report of St. Stephen's College, Annandale, read by Warden Fairbairn, showed that of 74 applicants, there were rooms and scholarships for only 30, while 44 had been declined. Such a condition of things, Dean Hoffman said, was greatly to be deplored, as so many applicants were the sons of clergymen, and must have assistance, if they were to worthily pursue their studies. It was stated that the Rev. Dr. C. F. Hoffman had increased his former gift of some \$55,000 by, it was understood, \$25,000, and that the total of the endowment now amounted to about \$180,000. When it reached \$195,000, \$5,000 additional was pledged, making the endowment \$200,000. The report on the Episcopal Fund showed that it amounted to \$192,074, and that the contributions the past year were \$3,716.55. It was voted that such amounts as were invested in the New York Central and in the Chicago and Western Indiana railroads, be approved. The report of the Society for Seamen showed that \$13,000 were needed to support the entire work, and that there was a large deficit. The death of the Rev. Mr. Walker was referred to, who had been in charge of the floating chapel 32 years, and who the past year was retired as minister *emeritus* on account of his age.

Archdeacon Mackay-Smith submitted his report of the City Mission, saying he had preached 70 times in the various institu-

tions the past year, and made a large number of calls; that the missionaries met twice a month to celebrate the Holy Communion; that the work of caring for poor women and children at St. Barnabas' House had greatly increased, while a large number of men had been provided for in a lodging house; that a Christian lady of large experience had effected the separation of the young offenders from old and hardened cases of her sex at the Tombs, while he hoped a similar work might be done at every police court in the city; and that a Christian lady had given \$40,000 with which to build and endow a boys' club-house as soon as a suitable site was selected. A committee was now attending to the matter, and such club-houses, he said, ought to be established all over the city.

Ever since the division of the diocese, a claim of the diocese of Albany against that of New York, has come up repeatedly in the conventions, causing no little discussion and irritation. This was put an end to by the announcement of the Bishop that the claim had been satisfied the past year by paying over to the diocese of Albany the sum of \$25,000 in cash.

Mr. S. P. Nash stated that inasmuch as ten lawsuits had grown out of the proposed consolidation of St. Stephen's with Holy Trinity, and that the suits were likely to be two or three years in the courts, he wished to offer a resolution that further efforts at consolidation be discontinued. At this point, however, the hour for adjournment had arrived, and the discussion of the resolution was deferred till the day following.

The session on Thursday morning was largely attended, when full Morning Prayer was said. The convention was organized for business at 11 o'clock, when the Rev. Dr. James Mulchahey was elected a trustee of the General Theological Seminary. He said there was never a time in its history when its condition had been more satisfactory. Its professors were men of great ability, while its reputation was thoroughly established throughout the country for high scholarship. It was a shame that its professors were so poorly paid, and he would recommend that \$2,000 a year be added to each of their salaries. After much balloting, Archdeacon Ziegenfuss, of Poughkeepsie, was elected a deputy to the General Convention, in place of the late Dr. Swope. In his annual report, which was read by the Bishop, he first spoke of the unusually large necrology list the past year, and then spoke of some special needs in the diocese. These had to do with a better provision for the widows and orphans of deceased clergymen, which, he said, were sacred charges of the Church; the need of the due maintenance of diocesan missions; a need of the amendment of the statute for the incorporation of churches; and the need to guard against unworthy solicitors of contributions for alleged charities. In regard to the latter, he said that unworthy giving either to fraudulent persons or societies was a contribution to that antipathy which withheld from the most worthy objects. A warm discussion followed over the resolution offered the day before by Mr. Nash, about suspending the efforts to unite St. Stephen's and Holy Trinity, when the resolution was finally laid on the table.

The Standing Committee was elected as follows: The Rev. Dr. Dix, president; the Rev. Dr. Seabury, secretary; the Rev. Drs. Richey and Satterlee, and Messrs. S. P. Nash, Nicholas, Kane, George Maculloch Miller, and David Clarkson. The managers of the board of missions were re-elected, and a report submitted from the committee on canons recommending certain changes in the canons of the diocese, when the convention adjourned.

CITY.—On Monday afternoon, Sept. 23d, above a hundred ministers of all denominations met at Hardman's Hall, and pledged themselves to stand by the People's Municipal League. The Rev. Dr. Kramer, of the committee on organization, read letters from various ministers, approving of the

movement, and promising their assistance. In the letter of the Bishop, he said that he was glad to renew his expressions of sympathy with the movement for municipal reform, and to say that from the beginning he had been an earnest well-wisher to so good a cause. If other and nearer duties prevented him from doing more than this, he could at least recognize the zeal and devotion of those who had striven to awaken their fellow citizens to a keener sense of personal responsibility in the interests of good government. The Rev. Mr. Mottet, of the church of the Holy Communion, said he was so heartily in sympathy with the movement, that he would do his best to bring it before his congregation in such manner as he hoped would be a benefit. In the course of the meeting much excitement was caused by a proposition of Father Huntington, binding the meeting to support no candidate for mayor that was not acceptable to labor organizations. The Rev. Mr. Newton thought the resolution had serious objections, while the Rev. Dr. De Costa supported it, and said if they did not dare to face the question of the workman, the Municipal League was dead. A compromise measure by the Rev. Dr. Fulton, expressing sympathy for laboring men, was adopted, which saved the meeting from what at one time threatened disaster. A hundred ministers then signed their names to an address which had been made by Dr. Howard Crosby. Of our own clergy were the names of the Rev. Drs. Buel, of the General Theological Seminary; Wilson, of St. George's church; Heber Newton, who had so much to do with starting the movement; the Rev. Mr. Baker, of St. Luke's Hospital, and several others.

On the same day as above, the funeral services of Dion Boucault, the author and actor, were conducted by the Rev. Dr. Houghton and his assistant, at the church of the Transfiguration, "The Little Church around the Corner."

The new building of the House of Mercy, at Inwood on the Hudson, is fast progressing, and will be completed by the spring of 1891. Meanwhile, the trustees who unexpectedly were able to sell the property for \$225,000, now occupied by the institution at Riverside Drive, 85th and 86th st., also had the right of retaining the building for a sufficient time to complete the new structure. It was owing to this sale that the trustees effected at once plans and contracts for the new building. This consists of a main central structure, 204 ft. in length, with wings at right angles to the rear, 104 and 128 ft. in depth. The institution chapel adjoins the main building in the centre, and running out from the rear divides a large central court into two sections. The building separates the institution into three divisions, the House of Mercy proper, St. Agnes' House, and a division for penitents. The two first divisions are similar in arrangement and consist on the first floor of reception rooms, laundry and ironing rooms, packing rooms, dining rooms, and bath rooms. The floor above contains infirmaries, class rooms, sisters and lady associates' dining rooms, reception rooms, etc. The chapel is also on this floor. The next floor contains dormitories and rooms for sisters and penitents. The building will provide for 154 inmates in addition to accommodations for those having them in charge. It will be heated with steam throughout, will have every advantage in the matter of light, ventilation, and plumbing, will be constructed throughout of brick and stone, and though simple in design, will be as substantial and convenient as need be. Each division has everything necessary for its proper and systematic working. Indeed it is proposed to separate entirely the preservation work and the care of the young, both in name and administration, from all connection with the work of reformation and the restoration of the fallen. Hitherto, this has been impossible for lack of room. The department of preservation will now be enlarged and the ample grounds afford facilities for giving it a more thoroughly educational character, and greater opportunities for air and exer-

else. While it has been a sore trial to refuse applicants from the upper classes of society, because there was no room for this class of penitents, it is now proposed to make the care of such a leading feature of the work of the institution, keeping such entirely apart, and hoping to raise up from among the more cultivated and educated class of penitents, those who after they have been proved and tried, may render effectual aid in the care of others. Among the trustees of the institution are the Bishop and Drs. Dix, Gallaudet, Houghton, and Satterlee. The chaplain is the Rev. Dr. Richey, of the General Theological Seminary. Some 30 leading churches and chapels are represented by ladies, while the Ladies' Committee meets on the first Thursday in each month from October until May.

In the course of the morning session on Thursday, the Bishop announced to the convention that the Hon. John Jay had met with an accident, and needed the assistance of a friend. It appears that after attending the convention, he started out for a walk, and that when standing near the depot, he was struck by a cab and, falling, broke his thigh. He was soon lifted by those standing around, and it was afterwards thought best by the Rev. Mr. Baker, the Rev. Dr. Wilson, and others, to have him taken to St. Luke's Hospital. At recess he was visited by the Bishop, who in the afternoon stated the nature and seriousness of the case, upon which the convention passed a resolution extending its sympathy. It was the opinion of the physicians that Mr. Jay would never fully recover from the effects of his accident, it being seldom that the bones fully knit together at Mr. Jay's time of life. It was their opinion, however, that the effects would be seen only in a slight limp in his walking. On Friday evening, he was doing very well and would probably remain at St. Luke's for two or three weeks.

On the same evening, the church of the Beloved Disciple, the Rev. Gregory S. Lines, rector, was re-opened after having been renovated and beautified the past summer. The church was crowded, while among the clergy taking part in the services were the Bishop, Archdeacon Mackay-Smith, Dr. Shackelford, the Rev. C. B. Smith, Dr. Cooper, of Astoria, and the Rev. A. Cleveland. The sermon was preached by the Bishop from St. John xi: 13. The offertory anthem sung by the surpliced choir was "The Creation."

GENERAL THEOLOGICAL SEMINARY.—On Thursday, Sept. 25, the old members of the seminary extended a reception to all the new men and the faculty in the refectory. It was felt that this would be a most excellent plan to promote a feeling of cordiality among the men, and it is hoped that it is but the first of an annual reception of a like nature. The evening was passed most pleasantly with music and recitations, and a dainty supper was served by Clarke. A meditation for the seminarians was held at the church of the Transfiguration on Friday, Sept. 26, at 3 p. m., by the Rev. O. S. Prescott.

ISLIP.—St. Mark's church is to build a fine parish house to include gymnasium, library, and reading room, etc. Architect Green of Sayville, is at work on the plans.

PENNSYLVANIA.

OZI W. WHITAKER, D. D., Bishop.

After long and earnest hopes the parish building of St. James' church, Hestonville, has been begun. The Bishop laid the corner-stone on Saturday afternoon, Sept. 20th, and also made an address. The Rev. Thomas Yarnall, D. D., spoke of the use to be made of the several rooms, and the wider methods of Church work which now characterize our parishes. The structure, which will occupy a lot coming back to the church property, will be 76 by 33 ft. with a wing 30 by 16 ft., and be constructed of stone and brick. The basement will be fitted up as a gymnasium, and the floor above as a Sunday school room, with rooms for Bible class and infant scholars. Should it be needed another story can be subsequently added.

The convocation of Norristown will meet at St. James' church, Perkiomen, Evansburg, Pa., on Friday, October 3rd, at 10:30, and in the evening at 6 o'clock, at Epiphany mission, Royer's Ford.

CITY.—The Rev. Joseph N. Blanchard, rector of St. James' church, has appointed the Rev. Robert A. Mayo, of Baltimore, to the charge of St. Paul's mission, that becoming vacant by the election of the Rev. Samuel Snelling to the rectorship of St. Thomas' church, Whitemarsh.

A meeting has been held at the St. Timothy's Workmen's Club and Institute building near Roxborough, to take steps whereby the university teaching can be extended. It is expected that classes will be formed at once, and that work will be begun in a few weeks.

Very enthusiastic was the quarterly meeting of the local council of the Brotherhood of St. Andrew, held at the church of the Epiphany, on Thursday evening, Sept. 25th, when 23 of the 26 chapters in Philadelphia were represented, as was also the chapter in Woodbury, New Jersey. After the opening services and an outline of the coming convention by the chaplain, the Rev. Edgar Cope, earnest addresses were made, setting forth what was to be done by the several chapters to make the convention a success. Those present entered heartily into the movement, and promised their strong co-operation.

Since the placing of the glass mosaic of the Last Supper above the altar of St. Stephen's church, the rector, the Rev. S. D. McConnell, D. D., and the vestry, have given much thought to have it properly surrounded, and the lights so arranged as to best bring out its rich beauties. This care has resulted in the determination to erect a reredos of stone, of which the picture will be the chief feature. The work has been entrusted to Mr. George C. Mason, Jr., the architect of the parish house, who has called to his assistance Mr. Robert D. Kelly, from whose works some of the finest art productions in stone ever wrought in the country have been sent out. The picture is to be raised 18 inches and re-set in the wall of the church. Upon the altar, which will be raised another step, will be placed a fine white marble re-table to match. The reredos will be of highly wrought Caen stone, rising from a bed of red Champlain marble. It will be 26 ft. high and 20 broad. The picture, which is 11 ft. 5 inches by 5 ft. 4 inches, will occupy the centre panel above it. There will be 5 gables, the tympana of which will be filled with rich work. Above the central gable will be an angel in stone gazing down with clasped hands in awe upon the depicted scene. On each side between the angle and lesser buttresses, are to be hooded niches which will be studded with *fleur-de-lis*, the south niche will be recessed to form a credence. Above the re-table and beneath the mosaic, are bas-relief panels in which are seen cherub's heads and wings looking up to the picture. By an arrangement of incandescent electric lights a soft diffused light will be thrown upon the picture.

The Rev. James S. Stone, D. D., rector of Grace church, has arranged to preach a course of sermons upon some of the great ecclesiastical leaders of the century who have recently passed away: Oct. 12th, Cardinal Newman; Nov. 9th, Bishop Lightfoot; Dec. 14th, Dr. Pusey; Jan. 11th, Canon Liddon; Feb. 8th, Archbishop Tait; March 8th, Dr. Doellinger.

The study of the Sunday School lesson under the auspices of the Sunday School Association of the diocese, will be resumed on Saturday afternoon, Oct. 4th, when Bishop Whitaker will conduct the instruction. They will be held every Saturday afternoon at 4 o'clock.

A week of services will mark the semi-centennial of the church of the Advent, beginning with St. Andrew's Day. The preachers are the Bishops of Pennsylvania, Pittsburg, Delaware; Assistant-Bishop of Central Pennsylvania, and the Missionary Bishop of Wyoming and Idaho; the rector;

the Rev. James F. Powers, D. D., and the Rev. Phillips Brooks, D. D., both previous rectors.

MASSACHUSETTS.

BENJ. H. PADDOCK, S. T. P., Bishop.

NORTH BILMERICA.—Three years ago, the first Church service was held in this town by the energetic rector of St. Anne's church, Lowell, together with the assistance of the Rev. Mr. Bakes. Last May, the corner-stone of a church was laid, after a year or more of persistent effort of collecting funds for this purpose, and Sept. 18th, the self-sacrificing people were rejoiced to be able to have the service of consecration of their church, which has been named St. Anne's, in grateful remembrance of the help and kindness of St. Anne's, Lowell. The Bishop preached an appropriate sermon from the text, "I was glad when they said unto me, we will go into the house of the Lord." Reference was made during the sermon to the fact that during the episcopate of 18 years, which Bishop Paddock has so faithfully served, 63 churches have been consecrated. The Rev. H. G. Wood, of Winthrop, has been the architect of the new St. Anne's. The pews were given by several laymen; the altar cross is the gift of the Watchers' class of St. John's, Lowell; the vases from Mrs. Gort, wife of the senior warden; the books for the altar from the Rev. Dr. Chamber, and the Bible from the Rev. Mr. Bakes, whose absence from the service of consecration was greatly regretted, as he was very much interested in the church building and very dear to the people.

WALPOLE.—The Rev. S. Seymour Lewis has resigned the charge of Epiphany mission. The people have purchased a valuable lot in the centre of the village, and paid \$1,000 for it. The church building will be erected within a year.

WALTHAM.—The Rev. H. N. Cunningham, of Watertown, Conn., has accepted the rectorship of Christ church. Mr. Cunningham is a graduate of Eton and Oxford, England, and his wife is a niece of Archdeacon Farrar.

SPRINGFIELD.

GEORGE F. SEYMOUR, S. T. D., LL. D., Bishop.

DECATUR.—On Tuesday, Sept. 23rd, occurred a most interesting event in the history of St. John's church, the laying of the corner-stone of a new parish church by Bishop Seymour. At 12 o'clock noon, the choir boys, followed by many of the clergy of the diocese and the Bishop, appeared, singing the processional, "The Church's One Foundation." This was followed by the form of service usual in laying a corner-stone, which was printed in pamphlet form for the occasion. The *Gloria in Excelsis* was then sung, after which Bishop Seymour introduced the Rev. J. M. C. Fulton, of Jacksonville, as the long-time friend and associate of the rector, the Rev. M. M. Goodwin. The Rev. Dr. Fulton delivered a most eloquent and impressive address, taking for his subject the Catholic Faith as the only true foundation on which mankind can build, Jesus Christ Himself being the chief Corner-stone. His arraignment of the man-made creeds and their consequent overthrow, was brilliant and most effective. He was followed by the Bishop in an earnest and powerful address, which closed with congratulations to rector and people on the auspicious beginning of so commendatory a work. The services ended with the benediction and retrocessional. More than 600 people were present at the ceremonies.

The church is to be of Darlington red sandstone, and in all its appointments it will be one of the handsomest in the State. It is built according to the best ecclesiastical traditions, and thoroughly Churchly. Soon after the Rev. M. M. Goodwin, the present rector, accepted the pastorate of St. John's church, he began to vigorously push the new church project. The rapid growth of the congregation demanded a much larger church building, and one more in harmony with the wealth and position of its members. The offering made upon

Easter Day, 1889, amounting to almost \$1,000, furnished the nucleus for the church fund. Determination and earnest effort soon made the success of the undertaking an assured fact. Both rector and people are to be congratulated on the splendid condition of the parish and the happy prospect which the future offers them. More members have been added to the church during the past year than during many years of its history. The Bishop has visited the parish three times for the purpose of confirming classes presented by the rector.

LONG ISLAND.

ABRAM N. LITTLEJOHN, D. D., LL. D., Bishop.

BROOKLYN.—Various of the clergy have resumed their duties, among others the Rev. Drs. Hall and Alsop. The latter who spent his vacation at Saratoga, was welcomed home again by a large congregation on Sunday, Sept. 21st. His sermon in the morning was of the nature of a funeral discourse in honor of the late Charles Dimon, a vestryman of St. Ann's. In the evening there was a rendering of special musical selections.

On the same Sunday the first service, conducted by the Bishop, was held in the new St. Clement's, a large congregation completely filling the church. The other clergymen taking part were the Rev. Chas. A. Hamilton, who has accepted the rectorship of the church, the Rev. T. Scudder, previously in charge of the church, and the Rev. W. T. Fitch. In addition to his sermon the Bishop made a short address, saying that the service could in no wise be called a dedication, as under the canons of the Church, a building must be first cleared of indebtedness. He hoped that before long the interesting and impressive rite of dedication would be conducted in the church and that depended entirely on their zeal and exertions. It was matter for rejoicing that the organization had grown up in the neighborhood, and that the building had been completed. It was his fervent hope and prayer that before long he might be called upon to dedicate that beautiful structure which was a monument not only to the goodness and greatness of God but to the liberality and zeal of the congregation of St. Clement's. The service was followed with a celebration of the Holy Communion. In the evening the Rev. Mr. Hamilton conducted service in the church for the first time. The new edifice is of wood in the Romanesque style of architecture, will seat about 500 people and will cost \$16,500. The interior is light and airy, the pews of ash being unusually comfortable, and the windows being in stained glass of light shade. To the right and left of the altar are the vestry room and organ, the latter having a full range of stops. The chancel window in three sections represents Christ blessing little children, and was a gift from the Sunday school. The two large transept windows were presented by the Ladies' Society of St. Clement's, and by the Good Workers, of which the presidents are Mrs. Van Sicien and Mrs. Dr. Miller. Of the ten small windows, five are memorial gifts while the rest were put in by the congregation.

The Rev. Dr. Haskins, the venerable rector of St. Mark's, who left the city on July 2nd, for a summer in Norway, returned home a week or two since, having spent 35 days on the water. With the exception of a week in England, he was occupied in taking trips along the coast of Norway, and in sailing through its numerous fjords and going around the North Cape. During the coming month Dr. Haskins intends to give some account of his trip in the Sunday school room of the church. On his return an informal reception was given him, the Rev. Dr. Darlington welcoming him back in behalf of the assembled guests and absent parishioners, and the Rev. Mr. Ivie also speaking words of welcome. On the second Sunday in October Dr. Haskins will have been rector of St. Mark's 51 years, and no doubt this anniversary will be duly celebrated as was that of last year.

GARDEN CITY.—St. Mary's School opened with an increased patronage, a mark of

confidence in its new principal, Miss Farwell, who has been for the past four years the senior instructor in the school. The opening service was held on the morning of Wednesday, Sept. 24th, and addresses were made by the Very Rev., the dean of the cathedral, who is chairman of the Board of Trustees, and by the venerable Dr. Moore, rector of St. George's church, Hempstead. Princeton will send Prof. C. A. Young to deliver a course of lectures on astronomy, during the year, and a board of Harvard instructors will pass upon and mark the half-yearly examination papers of the school. The attractiveness and efficiency of the school have been increased by the entire renovation during the past summer of the buildings, and by the addition of a commodious and well-appointed art room for the use of the pupils.

The entering class of cadets at the cathedral school of St. Paul, is larger than it was a year ago, and 21 boys will take either preliminary or final examinations for entrance to college next spring; of this number Harvard claims 11, Yale, Columbia, and the Massachusetts Institute of Technology, dividing the remainder. The opening service took place last week, when the head master delivered his annual school address. An important addition has recently been made to the school museum by the presentation of a large and valuable collection of Egyptian curiosities made a few years ago by Mrs. A. N. Littlejohn, wife of the Bishop of Long Island, during a visit to the Nile country. Among the curios is the lower section of a genuine mummy case, whose estimated age is over 4000 years. The colors of the hieroglyphic writings on it are as brilliant as if they had been traced six months ago.

IOWA.

WM. STEVENS PERRY, D.D., D.C.L., Bishop.

At the meeting of the Convocation of North-western Iowa, the Bishop, on Tuesday, Sept. 23rd, ordered Mr. Thomas F. Bowen, late a Congregational minister, and a graduate of the Bangor Theological Seminary, deacon: confirmed a class of six; and laid the corner stone of the new St. Thomas' church of Algona.

The Rev. J. J. Wilkins, rector of Calvary church, Sedalia, Mo., has received an unanimous call to the rectorship of St. Paul's, Des Moines, and is expected shortly to enter upon this important field of labor.

Kemper Hall and St. Katharine's, the diocesan schools at Davenport, opened last week full and with every promise of an efficient and successful year.

MILWAUKEE.

CYRUS F. KNIGHT, D.D., D.C.L., Bishop.

CITY.—The 10th anniversary of the rectorship of the Rev. Charles Stanley Lester, at St. Paul's church, was celebrated on the 16th Sunday after Trinity, the vested choirs of St. James' and St. Paul's churches rendering the music, under the direction of Mr. L. H. Eaton, who organized and has trained both choirs. The music was of a high order and was efficiently rendered, and the congregation was unusually large.

RACINE.—The college opened with 37 boarding students, against 24 last year. The efficient management of last year is continued, and the trustees feel much encouraged.

MINNESOTA.

HENRY B. WHIPPLE, D.D., LL.D., Bishop.
MAHLON N. GILBERT, D.D., Asst. Bishop.

MINNEAPOLIS.—On the first Sunday in September, St. Luke's church, the Rev. Wm. B. Hamilton, rector, held its fourth anniversary and Harvest Home Festival. This parish which was started in August, 1886, was only admitted as an organized parish last year. The following are some of the statistics of the growth of St. Luke's in the past four years. Starting with 12 communicants, no church building or building fund, and no lots to build upon, it now has 125 communicants, a church building valued at \$4,000, and other church property valued at \$3,000, (with \$3,000 incumbrance upon the whole). It has a boy choir of 30 members, and an altar guild which has

within the last six months raised for church purposes \$75, besides doing \$125 worth of ecclesiastical embroidery on altar cloths for the church. During the four years there have been 105 persons baptized and 85 confirmed. St. Luke's church has the most advanced ritual of any church in the city. It is the only one in which the full Eucharistic vestments are worn or a processional cross is used. It has also the finest altar of any of the churches in the city. The present rector is the founder of the parish and the only one who has ever had charge of it.

MAINE.

HENRY ADAMS NEELY, S.T.D., Bishop.

GARDINER.—At Christ church on St. Matthew's Day, the surpliced choir of men and boys resumed duty after a cessation of three weeks, which time was needed in order to make some necessary repairs and additions to the organ. The vestry of Christ church has been most fortunate in securing the services of Miss Pauline Johnson, an organist of the church. Her organ solos on the above day, consisted of selections from Mozart's 3rd Mass, Beethoven's "Mount of Olives," Haydn's 3rd Mass, etc., and both accompaniments and organ solos were played with that skill and good taste only acquired by arduous study, and great reverence for the Church's service. The rector, the Rev. Allan E. Beeman, and his vestry, have done much to improve the musical service at Christ church, and they have the appreciation and sincere good wishes of the parishioners in this part of their excellent work.

NEWARK.

THOS. ALFRED STARKE, D.D., Bishop.

HARRISON.—The parishioners of Christ church held their harvest home festival on St. Matthew's Day. Every person giving something, resulting in a large offering for St. Barnabas' Hospital, of groceries, vegetables, fruits, and cash. Messrs. Orton, Colton, and Stockton, and the Rev. Drs. Boggs and Neilson made capital addresses. The church was beautifully trimmed and the singing rendered heartily. The Rev. Dr. Potter, the rector, has now in bank, nearly sufficient funds for the erection of a Sunday school and parochial building.

LETTERS TO THE EDITOR.

GRAPE JUICE.

To the Editor of The Living Church:

The fruit of the vine, or juice of the grape, to which I referred, has not a particle of leaven, or fermentation in it. A consecrated Christian woman prepares it for the Sacrament. It can not intoxicate if taken in large quantities, nor lead into temptation a struggling brother. The spirit of Christ's teaching is so in accordance with non-alcoholic wine that it commends itself to every thoughtful, devout follower of Him. I am truly thankful that the use of sherry and some other inappropriate wines is not sustained in your paper, and pray for the time soon to come when every child of God shall remember he is his brother's keeper.

H. B. SPARRE.

UNLEAVENED BREAD.

To the Editor of The Living Church:

Why does your correspondent, O. J., inquire as to the mode of making a home-made wafer? It is a fussy, troublesome process, and far from giving certain satisfaction. Why not procure a proper unleavened bread, such as is made by Wolf, 2708 Geyer st., St. Louis? It is made in sheets $6\frac{1}{4}$ inches by 3; is thicker than wafers, less unpleasant in taste; can be broken into particles for each communicant; and is put up neatly in boxes of 50 sheets, at, I think, 80 or 90 cents a box, and keep for an indefinite time. F. S. J.

Watertown, Wis.

"LEAD, KINDLY LIGHT."

To the Editor of The Living Church:

The common version of the hymn, "Lead, Kindly Light," has for more than fifty years had the acknowledged approval of Dr. Newman. The hymn appeared first in *The British Magazine*, but in 1836 Dr.

Newman himself collected and published in one volume the various hymns of the "Lyra Apostolica." In this book, and in all later editions of it, the above hymn appears word for word exactly as it is given in "Hymns Ancient and Modern," and in our own Hymnal. It would seem, then, certain that we have the hymn in the precise form in which its author desired to have it remain permanently.

W. F. C.

Sept. 25, 1890.

BLUE LAWS OF CONNECTICUT.

To the Editor of The Living Church:

Please to publish the following, that your readers may know the true origin of the "Blue Laws of Connecticut." The paragraph is copied from the encyclopedia called Library of Universal Knowledge.

MRS. O. W. STANTON.

Blue Laws—a name given to certain enactments supposed to have been made by the New Haven Colony in Connecticut, in the early days of the settlement. These "laws" never existed, but as usual in the Puritan days, the personal conduct of citizens was often subjected to judicial supervision and animadversion, and Sabbath breaking was especially odious to magistracy. Currency was given to the idea of a code of severe and ridiculous enactments called the Blue Laws, by the notorious Tory minister, the Rev. Samuel A. Peters, who had charge of the English churches in Hartford and Hebron, but who was compelled by the revolution to fly to England. Then, in 1781, he published his General History of Connecticut, a work whose exaggerations and spite make it almost a curiosity. Many years ago a small book containing these supposed laws, which were really extracts from Peters' history, was published, and is even now referred to as authority by some who have not investigated the subject.

SACRAMENTAL WINE.

To the Editor of The Living Church:

In advocating the Catholic custom of the mixed chalice, a practice already sanctioned by the House of Bishops, "a priest" seems to advise a use not encouraged by ritualists. That is, that half wine and half water be used in the Sacrament of the altar. The rule has ever been the purest kind of wine, and "a few drops of water." It can readily be seen that if the wine used is diluted one-half it becomes as much water as it is wine, and an excess of this makes it water mingled with wine. Often, too, wine is diluted before it reaches the hands of those intending to use it for sacramental purposes, and so, unconsciously, the Celebrant may commit a sacrilege and be really using water with mingled wine. On several occasions I have received the Holy Communion where the taste of water has been more apparent than that of wine, and I have seen the Celebrant pour so much water in the chalice that I doubted whether there could be a true consecration under the circumstances. The rule, purest wine and a few drops of water, is a wise and safe one.

LATRIA.

THE AUTHORITY OF THE SCRIPTURES.

To the Editor of The Living Church:

Fr. Hall has entirely overlooked the point of my communication to THE LIVING CHURCH. I charged him with making a false statement when he said that "few probably will doubt" that the Revised Version "most nearly represents the original," and I also intimated that I could not believe a clergyman educated in England to be unaware of the fact that this assumption was not true. In his letter which I have just read, he does not deny the truth either of my charge or of my supposition; but he proceeds to make another statement which (no doubt through shortness of memory) is also untrue. He says that the text with regard to "the three heavenly witnesses" was my "chosen instance," and that therefore "on his own ground" he intends "to explode Mr. Percival's championship of the Authorized Version," etc. I am sure that I never set myself up as a "champion of the Authorized Version" (in my judgment that would be almost as pre-

sumptuous as to criticize it) nor do I desire "to explode" anybody or anything, but I beg leave to assure Fr. Hall that it was not I but he himself who singled out this passage of I John in his first letter and described it as "an undoubted gloss and interpolation." He did so because he knew that upon critical principles it was the most difficult of all the texts of the Holy Scriptures to defend. My contention was and is that the Church is the keeper of Holy Writ and a witness thereto, and that the Church gives us, all the world over, a certain Greek text as the New Testament, and that the individual, whether he call himself critic or no, has no right to say: "this verse is an undoubted interpolation," "these verses are doubtful," or "this book is partly inspired and partly spurious," etc. Fr. Hall has not denied and cannot deny the truth of what I said about the cursives and *textus receptus*. I beg Fr. Hall to look again at my letter and he will find that he has made another mistake in attributing to me words which I distinctly said were quoted, and which were marked with inverted commas. The sentence describing the Revised Version as "one of the most corrupt versions of the New Testament," and as "a misbegotten caricature of the Divine Word," may have been written by one "apparently imitating Dean Burgon's style," but it certainly was not written by me (heartily as I agree with it) and in writing upon such matters, I think that accuracy is demanded by ordinary courtesy if by nothing higher. In defence of his rejection of I John v: 7, as being part of the Word of God, Fr. Hall quotes the Broad Church Dean Alford, and the Rationalistic "Speaker's Commentary." These are surely not the authorities to which one would suppose Fr. Hall would resort. No doubt the late Dean Stanley held the same opinion, and the late Bishop Colenso, and numerous other "critics" who might be quoted, but it is hardly to be supposed that the criticisms of such "authorities" will be taken by Episcopalians in preference to the authority of the tradition of the Church of God. Fr. Hall speaks as if all the "critics" were with him, but such is not the case; and the very text which Fr. Hall calls "an undoubted interpolation" is described by Bengel, a critic of world-wide renown, as follows: "What the sun is in the universe, the needle in the mariner's compass, or the heart in the body, that is the 7th verse of chapter v in this discussion." My contention with Fr. Hall is not, however, about a simple text here, and a few verses somewhere else, but on a general principle. Fr. Hall cannot deny that these passages which he deems upon the authority of the "critics" to be "interpolations," or later additions, or what not, are read by the Church of England, by the Protestant Episcopal Church, by the Roman Catholic Church, and by the Holy Orthodox Eastern Church as the very Word of God. Nor can he deny that when he was ordained to the priesthood, the charge given him by the bishop was not to be a "critic" of the Holy Scriptures, but to be a reader, a learner, a student thereof; and the Bible handed to him by the bishop at that awful moment contained these very passages which he now so openly rejects. In fine, on the one side is the authority of the Anglican Church (to which we belong) together with that of the whole Church of God; to which must be added many of the scholars of the Anglican Church and of the "critics" of Protestant Christendom, and all the scholars of the Orthodox Greek Church, and of the Roman Catholic Church by whom (as Fr. Hall tells us, with a charming naïveté) "very little work has been done in the particular department of Scriptural criticism," and on the other side is the authority of Alford, the "Speaker's Commentary," Stanley, Colenso, Renan, Strauss, and other like, who in different degrees have done so much work in this particular department of criticising the Word of God. Personally I have little doubt upon which side both Fr. Hall and myself ought to be found.

HENRY R. PERCIVAL.

Sept. 19, 1890.

The Living Church.

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REV. C. W. LEFFINGWELL,
Editor and Proprietor.

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It is not uncommon to hear among the younger clergy a disparaging tone adopted toward preaching. This is especially the case on the part of some of those who have a very high appreciation of the sacerdotal functions of the ministry. It is a natural reaction from a very prevalent tendency in the religious world to the opposite extreme in which preaching is regarded as almost the only important duty of the clergy and the principal means of grace. But one of these views is no less mistaken than the other. The Church has a prophetic no less than a priestly work to do. She is the perpetual witness to men of divine truth as well as the dispenser of the sacraments of grace. No one has a right to measure one of these off against the other to the disparagement of either. The clergy are the agents and instruments by which the living voice of the Church finds its perpetual utterance as well as stewards of divine mysteries. Thus it has always been recognized as one of the first necessities that the clergy should be preachers and teachers. They must preach the Gospel if men were to believe it; "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" But neither can it be hoped that those who have heard and have believed will remain steadfast in the Faith without the continual training of the teaching voice. Hence the priest must be "apt to teach," and St. Paul charges Timothy: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine."

In periods and regions where the clergy have neglected this duty and have been content to be dumb from week to week, the results have never

failed to be disastrous. The people will have preaching and they are not to be blamed. It is at the bottom the evidence of a deep and persistent craving after spiritual truth. If the Church does not furnish the proper satisfaction for this craving, that satisfaction is sure to be sought wherever it is offered. It is characteristic of the Anglican Church probably beyond any other branch of the Catholic Church to insist upon this duty with more than ordinary emphasis, and the results have fully justified her in this point. It is undoubtedly to this as much as to any other single feature, that the fact is due that at this moment a far larger number of laymen of the highest intellectual calibre are loyal, enthusiastic, and devoted members of the Church of England than can be found in any part of the Catholic Church on the continent of Europe. Not to speak of the numerous instances of the largest liberality in Christian works of charity and religion, the great number of laymen in England who take a direct and active part in the work of the Church and in the eager discussion of all questions touching her welfare, constitute one of the most reassuring features of modern Christianity. Does any one believe that this would be the case if the Church of England had not been a teaching Church?

WHATEVER consideration applies to the Church of England, has still greater force when the position and needs of the Church in this country come to be considered. Whatever the form of the Church here may be it is in fact a missionary organization. Its work is very largely missionary work and must continue to be so for an indefinite period. The Episcopal Church in America, with her claim to be an actual organic successor of that Church which the Apostles founded, stands in clear and emphatic contrast with all later organizations which have resulted from the agreement of men touching what they will believe and what religious practices they will accept. She alone claims to have received her constitution and her faith and consequently to have no power to alter or change them. This throws upon her clergy the necessity of defending and vindicating this position as against the opposite theory which controls the great majority of Christian bodies in this country and which lies at the bottom of the present union movement into which the Church has been in some danger of being entrapped, that both church organization and the Christian Faith are subject to the decision of majority votes in any representative body

which claims to be Christian, and that the things believed as well as the outward form, represent therefore nothing more than the conclusions of the men of a particular age, and are not binding upon their descendants of, say, the next century. This theory destroys the idea of authority in religious truth, and ultimately destroys belief in a divine revelation. Here is matter of essential importance on the apologetic side, and the priest who would be faithful to his trust must constantly, in one form or other, wage and defend this primary claim of the Church at whose altars he serves.

We would not be understood as counselling much preaching of a directly polemical character. Such preaching undoubtedly has its utility at proper times and places. But in ordinary cases the best purpose will be served by stating and defending the position of the Church in these fundamental relations without too explicitly defining the various "embodiments of opposing principles, and above all, without directly attacking special religious organizations. The careful explanation of positive principles will generally carry with it a sufficient indication of antagonistic theories. In the interests of charity, also, it must be remembered that there are but few religious bodies which have consistently acted upon the principles which we have referred to as fundamental to their systems. Thus most of them accept the entire Scriptures as the Church has witnessed to them, notwithstanding the fact that there are several books of which inspiration would never have been predicated but for that witness. Again, while, professedly, the belief of any denomination is subject to the will of the organization, in practice, the decisions adopted are tacitly influenced, at least in those churches called "evangelical," by a certain amount of tradition derived from the Catholic Church. It cannot fail to be of use to draw attention to such points, and to induce, if possible, a re-examination of an illogical position.

BUT the greatest and most urgent necessity for continual and careful preaching arises from the mixed character of our congregations and the very large number of people who have not been brought up in the Church. They have been attracted to it for various reasons, short of those which are most fundamental. Family relations, social connections, a liking for the liturgy, the attractive character of a particular clergyman, the staid and conserva-

tive character of Church life and worship, some of these, with no more than a very vague and general apprehension of the really essential characteristics, the historical continuity with the Church of the Apostles and the divine authority of the Faith, the sacraments, and the constitution, have furnished the motives for by far the larger portion of the numerous accessions to our numbers. The preparation furnished by Confirmation lectures is, at the best, inadequate, and is often far too restricted and meagre. And in fact, even the general truths which go to make up what is called "our common Christianity," and the facts of the gospel history, the teachings of our Divine Master, the preaching and writings of the Apostles, are far less familiar to the people with whom we have to deal in this age, than we are apt conventionally to assume. All this points to the work of preaching as a paramount duty which can never be relaxed or shirked. Nothing could be more idle and mischievous than the notion that the teaching function of a priest in this Church is only an accidental and unimportant adjunct of his office. Without preaching, the recital of the services is too likely to degenerate into a dead unintelligible form, and the sacraments into cabalistic or magical rites, or mere empty signs, without any real significance or force, and worse than all, the flock of Christ is left at the mercy of every heretical wind that blows.

PARISH HOUSES.

In a well-equipped parish the first thing, of course, is a church in which to preach the Gospel, to worship, and administer the sacraments. This is about all the church proper will admit of without inconvenience, to say nothing of unlawful uses. The next thing is a rectory, in which the clergyman can be suitably provided for, and live with dignity and retirement in the house set apart for him. The third thing, in large cities at least, and in case of churches at all strong and influential, is a parish house which shall serve as the parish workshop. This would seem to complete the round-out idea of parish equipments. A parish house far from being a fifth wheel to a coach, is one of the very important wheels which must be provided, if an influential, living, working church would run as it ought to do.

First of all, a parish house is needed for the sake of the communicants and members of a parish, if they would fully and successfully bring to bear their diversity of gifts, administrations, and operations. They must be doers of the

Word as well as hearers of it. But many a church will bear witness that they cannot do things as they ought to be done, because there is no suitable place in which to do them. Energies and activities which need to be brought to bear for the sake of spiritual exercise, are hindered or suppressed, because wanting in those arrangements which would enable them to work to advantage. Indeed, the difference between a working church and a church sadly at ease in Zion, is very often the difference between having a suitably appointed workshop or having no such equipment. This, too, has often made all the difference between a growing, flourishing church, and a church which is scarcely more than dead-and-alive through inactivity.

In the next place, a parish house is an urgent need, especially in large cities, because of the multiplicity of objects to be cared for and of things to be done. While a church properly admits of only the things spoken of above, there are a hundred things in large centres of population, which fall within the sphere of Christian duty and endeavor. There are the manifold wants of the poor and sick to be provided for in as manifold ways; all sorts of charities and charitable objects which the guilds and associations of a parish are bound to take in hand; all kinds of entertainments or lectures to be given in order to raise money or interest special classes of people; all manner of things to consult about in meetings and committees; or to be made by active and skilful workers, or to be enjoyed in the matter of reading, drilling, gymnastic exercises for the young, etc. Of these and similar things, several must be done at the same time, and all perhaps nearly every week. Now, how can these be done without a parish house? But we might as well ask how to run the various parts of a printing establishment in a dwelling house. The difference is that the last is a place to live in and the other a place to work in. The one is intended especially for the household, and is characterized by the sanctities of the home. The other is a place for activity and toil, and is not only more secular, as it were, but is an establishment in which various departments of work must be done, if there is to be toil instead of rest or idleness, and the needs of life are to be provided for.

There is another thing about a parish house, and that is, as the parish work-house it is a great thing to bring people together as Christian workers. It does not bring them together merely to sit

in rented, boxed-up pews. Indeed, in some churches people attend for years and years in this way and know each other only in the most distant, formal way, if indeed they care to become better acquainted. But as Christian workers, when they must meet and work for a common object, there is a natural breaking down of the barriers and coming into the conditions of Christian fellowship. What is this but that community of feeling which the Church should strive for in every possible way, and especially in a common and unselfish working for others?

So urgent have been found the needs, and so many and great the benefits of parish houses, especially in connection with city parishes, that building committees may well ask whether they should not try to combine church and parish house in building, even if the money is distributed between the two. If the latter will have to be provided first or last, why not find a way to come to it in the beginning, so that a church will get into the way of a working church because it has suitable equipments to work with?

"METHODIST EPISCOPAL."

A MISNOMER FROM A WESLEYAN STAND-POINT.

BY THE REV. ANDREW GRAY.

I have frequently been asked,—"If John Wesley held the doctrine of Apostolical Succession, and the absolute necessity of the laying on of hands by those who had themselves received a similar commission, why did he say that *"the uninterrupted Succession was a fable which no man can prove,"* and what is the meaning of his consecrating Dr. Coke as Bishop for America? If you will allow me space I shall reply to these questions, availing myself of some historic facts and arguments used sometime ago by the Rev. F. Hockin, rector of Phillack.

The whole point of Wesley's saying, as quoted above, is lost by not observing his own italics. He was in controversy with a Roman priest who had asserted the necessity of an *uninterrupted* succession from the Apostles. Wesley replied (and repeated his statement many years subsequently) that *"an uninterrupted succession"* (the italics are Wesley's own) *"is what no man can prove"**—a fact obvious enough, for all the lists of bishops, of any particular see, show interruptions. Moreover, Wesley himself admits that he used this argument, not as touching the merits of the case, but merely to silence his adversary, (as *argumentum ad hominem*, not *ad rem*), by showing that what his opponent stated to be essential to the existence of a Church, the Church of Rome did not herself possess, namely, a succession free from interruptions. Such interruptions, however, in the Episcopate of any

particular see, in no way affect the doctrine of the Apostolical Succession. There was an "interruption" of several months between the death of the late Bishop Eastburn and the consecration of his successor. But it is patent to all the world that the present occupant of the see of Massachusetts was consecrated by bishops who had been themselves episcopally consecrated. The continuity of the apostolic claim depends not so much on the succession of occupants in any particular diocese, as on the valid consecration of the consecrators by laying on of episcopal hands—a thing regulated, even from very early times, by canons and decrees of councils, performed with due ceremonies, and in the face of the world.

But, in fact, the doubt entertained by Wesley was not about the doctrine of the Apostolical Succession, that he held and taught, but whether the Apostolical Succession was not continued through the priesthood as well as through the Episcopate. He stated himself, to have been convinced by a book of Lord King's (published when the author was a youth of twenty-two) that bishops and priests were of one and the same order. Subsequently, however, (in 1789) he made what is apparently an apology for his conduct: "When I said I believe I am a scriptural bishop, I spoke on Lord King's supposition that bishops and priests are of the same order." (Works, xvi. p. 356.)

Again, responding to his brother Charles' remonstrances, he says: "Perhaps if you had kept close to me I might have done better."†

However, it was under this "supposition" that he proceeded to consecrate Dr. Coke, who was already a priest of the Church of England, as Bishop for America. But here the question was at once asked: "If bishops and priests are the same, what need of consecration from Wesley or any one else? He was already a bishop." But Wesley, by giving to him consecration, as it is called, confessed that he was not a bishop before that act, whilst in words he declared that he was as much a bishop before, as after, "because priest and bishop," said Wesley, "are one and the same."

I have more than respect for John Wesley; I reverence him; but it must be confessed that in this case he was guilty of a gross inconsistency, and that the words of his brother Charles, were well merited:

"How easily are bishops made,
By man's or woman's whim;
Wesley his hands on Coke hath laid;
But who laid hands on him?"

That John Wesley did not at once see the inconsistency of his conduct in this matter was attributed by his friends at the time to failing intellect (he was in his eighty-second year). Charles Wesley wrote: "Twas age that made the breach, not he;" while Dr. Whitehead, to whom Wesley by will entrusted his papers, declared that "to the uninfected itinerants his conduct was amazing and confounding." The way in which Wesley, in defence of his conduct, quotes one of the Thirty-nine Articles, betrays great confusion of mind. He calls it (see Smith's Hist., I., p. 521,) Article XX., whereas it is Article XIX. He

* It is worthy to remark that the late Lord Macaulay, (who was by no means too much of a Churchman) was able to repeat by heart the list of Bishops from Linus, the Briton, the first Bishop of Rome, to Dr. William Howley, Archbishop of Canterbury, 1838; and that he used to say that "whatever may be the doctrine, there can be no question of the historical truth."

says that the Article is a definition of "a particular Church;" whereas its first words are: "The visible Church of Christ is, etc." And he says the Latin is "*Coetus credentium*," whereas it is *Coetus fidelium*.

It is, perhaps, not without significance that Wesley did not lay hands on Coke openly and in public, but privately in his own bed-chamber at Bristol. Dr. Coke proceeded to America and there attempted to do what had been done to him, viz, to confer a so-called episcopate on a preacher named Francis Asbury. But when Wesley found that Asbury actually claimed that he too was a bishop, he seems to have had his eyes opened, and to realize what he had done. So he wrote the so-called bishop as follows: "How can you, how dare you, suffer yourself to be called bishop? I shudder, I start at the very thought! Men may call me a knave, or a fool, a rascal, a scoundrel, and I am content; but they shall never, by my consent, call me bishop. For my sake, for God's sake, for Christ's sake, put a full end to this. Let the Presbyterians do what they please, but let the Methodists know their calling better." (Smith's Hist. of Methodism, I, p. 524.)

But a few years later Coke confessed that he was not a true bishop, by applying to two of our American Bishops, Seabury and White, for consecration for himself and Asbury; this proving unsuccessful, he applied to Lord Liverpool, then Prime Minister, and to Wilberforce, father of the late Bishop of Winchester, to have him nominated to the Crown for a bishopric in India; but this, too, failed. And yet from these two men, sham bishops by their own confession, is derived whatever ministerial character may now be possessed by the "Methodist-Episcopal Church." This is the fountain-head of their episcopate. Query: Can a stream rise higher than its fountain?

As a fitting climax to the whole affair, Lord King, whose book had led Wesley astray, was so convinced, by a pamphlet written by a clergyman of the Church of England, named Slater, of the utter fallacy of all his arguments about bishops and priests being one and the same order, that he withdrew and repudiated his own book, and offered Slater a living which happened to be in his gift. (Vide White's Memoirs of the Episcopal Church in the United States, and Thomas Jackson's Recollections of my own Life and Times, p. 318).

CANON LIDDON.

BY ROELIN A. SAWYER, D. D.

It is hard to think of him as dead, to realize that we shall hear that silvery voice no more, to measure the loss to the English pulpit and to the world's preaching force, which this one death entails. Among Churchmen of all degrees, there was but one opinion as to Henry Liddon's rank as a preacher. He stood at the very front. After your praise of any preacher, you met the unvarying response: "Wait till you hear Canon Liddon." So at length we heard, and were not disappointed. In fact, we did not think of comparisons, or of analysis, until we had leisure from the delight of listening. While he spoke, you were conscious only of dimension and luminousness. Four great sermons from a single text, and yet the vast

outlook was not contracted, nor did you traverse the same ground. It was breadth that never could tire, it was depth that was glorious with light.

No single expression more exactly defines the view from the Matterhorn, than the one used by Dr. Parkhurst, in place of elaborate description. He simply says it is to be all over Switzerland at once. That was the charm and power of Liddon's preaching. He walked the high summits of Bible truth in a light that revealed everything, even the smallest detail of personal life. It was the sublimest uplift of the prophet, as he hovers over humanity with a brooding splendor of warning, yet comforting love. We think he touched the ideal in this regard. So far removed from petty narrowness of view, that you would as soon charge the Lick telescope with prying into your secrets, and yet with such serene, penetrating flashes on the secret places of life, as made every one feel apart from the crowd and revealed to himself in the most astounding clearness. Every sermon was a "section of the Judgment Day," when the secrets of all hearts are revealed, not to the shame of universal inspection, but to the surprise of a soul now first made to know itself. This revealing went through the theme also, so that the surprises continued and culminated only at the close of the discourse. The subject might be familiar, but the treatment was never common-place. You never saw it in that light before. The vistas opened away to the very horizon. The meaning of things spread over territory before unthought-of in that relation, new truth seemed to spring spontaneously along the way. It was the old world still, but there were new growths on the ground, and even new stars in the sky.

Four thousand people often were gathered under the dome of St. Paul's to hear this greatest English preacher. It was worth a journey over the sea to be there, even for a single service. Such another study for any preacher, it would be impossible to find. The place, the audience, the preacher, all were great; each seemed suited to the other, and the sublimest truth finding such conditions, taught you the meaning of the words so sadly misunderstood: "It pleased God by the foolishness of preaching, to save them that believe." Not "foolishness" by man's reckoning; not the silly slang of sensational exhortation. Nay, thou modern palterer with the majesty of speech! Not that indeed! There is a loftiness in God's revealing, which makes our mightiest upreaches seem all too low, but yet which glorifies us who really try to scan and to report its splendor. The soul of the humblest is susceptible to the touch of truth so nobly and worthily presented. It was the highest praise, an unconscious tribute to the preacher of St. Paul's, that such silences fell over the great assembly. Not more than two-thirds were seated, or could be within reasonable distance, so there was a constant murmur of feet on the pavement, a sigh, a surge of the world afar, as if its jar and roar beat up against the temple walls, and fell like waves on a distant shore. Over it all sounded the voice that spoke for God, for right, for heaven. The mastership of the speaker never faltered. You could follow his discourse and mark its strong

points by the pulsations of sound out there in the distance. When the thought rested, the murmur rose; when the thought rose, the murmur fell. Again and again there would be a hush, as if even the wind and seas listened and were still.

The secret of a great sermon is a secret still. We hear much about preaching above the people, so a good many are getting down below them, even into the slime. There is no such thing as preaching above the people, for one keeping himself in full accord with the dignity and simplicity of the Gospel of salvation. Even the high Alps lose their glory in men's eyes, when they are hidden in the clouds. It is the mist of speculation, not the clearness of revelation, that confuses people. And you might as well complain of sun-light at high noon, as to caution the people or the preacher of God's truth against things too high or themes too great, so clearly treated.

In the death of Canon Liddon, therefore, we feel the loss of a grand example, a great educator. There is no lack of foremost thinkers in the English Church. We are not unmindful of the brilliant men and cultured preachers who shine on the sky of British Christianity. Their riches alone can suffer such a loss as this death brings. But the loss is ours also. No Church could hold all the rays of light from the pulpit where Liddon preached, and no single community of Christians can so fully miss that radiance, now that too early death has come. Together we cherish the memory of such a model; in fellowship we sorrow that we shall hear his voice no more; in common we count our treasures laid up in the life beyond this life.

We must write no more, yet in laying down the pen we have this comforting reflection: The movement in British thought that gave us Newman, was not all for the worse nor in vain. If Dr. Pusey was to have such a successor and heir in the English Church as Canon Liddon, the Church might be glad of the one for the sake of the other. A civilization that evolves such men at its crucial points, is something we can trust, for it gives token in this way, of the methods by which it will come at length, to a grand culmination.—*The New York Evangelist* (Presbyterian).

PERSONAL MENTION.

The Rev. John P. Appleton of St. John's, Boonton, has accepted a call to Grace Church, Nutley, New Jersey.

The address of the Rev. Thomas E. Pattison is not Fredericksburg, Va., as incorrectly given in "The Living Church Quarterly," but All Saints' church, Baltimore, as heretofore.

The Rev. F. Sebright Leigh has resigned the rectorship of St. Bartholomew's church, Hempstead, Texas, to take effect at the latter end of October.

The Rev. Henry M. Sherman has changed his address from Torrington, Conn., to 247 Noble Ave., Bridgeport, Conn.

After the 29th inst. the address of the Rev. H. Q. Miller will be 3210 Powelton Ave., Philadelphia.

Canon Whitmarsh has resigned the office of Dean of the North Platte, and entered on the duties of secretary of the diocese of Nebraska. He wishes all communications to be addressed to him at the Episcopal Rooms, Omaha.

Bishop Huntington has returned home from his summer residence at Hadley, Mass., and should be addressed now at Syracuse, N. Y.

The Rev. George D. Wright having resigned the church of the Mediator, Morgan Park, to become resident priest at the cathedral of St. Peter and Paul, Chicago, may be addressed at 18 S. Peoria st., Chicago.

The Rev. Wm. A. Schubert, M. D., has removed to No. 725 8th st., N. W., Washington, D. C., where he wishes all mail matter addressed hereafter.

The Rev. Wm. C. McCracken has accepted an appointment from the Bishop of Nebraska to the new mission work in the suburbs of Omaha. Post office address, Florence, Neb.

The Rev. Wm. D. Benton's address is Trinity rectory, 74 High st., Oshkosh, Wis.

Mr. Walter Power Sullivan has resigned the position of choir-master in St. Barnabas' church, Greensboro, N. C., and accepted that of musical director in the Episcopal Female Institute, and choir-master of Christ church, Winchester, Va.

The Rev. Edwin G. Richardson, of St. James' church, Milwaukee, after a three months' vacation in Newfoundland and the Provinces, has returned to his work with health entirely restored.

ORDINATIONS.

On Sunday, Sept. 28th, at All Saints' cathedral, Milwaukee, George W. Lamb was ordained to the diaconate by Bishop Knight. He had long been a member of the cathedral congregation, and was for many years connected with the choir. For several years past he has been acting as lay reader under the Rev. Dr. Wright, at St. Luke's mission, where he organized and trained a vested choir, which under his direction has attained much proficiency. The choir of St. Luke's assisted that of the cathedral at the ordination service. The Bishop preached and the Rev. Dr. Wright presented the candidate. Mr. Lamb will have full charge of St. Luke's mission, and will also direct the choir at Trinity church, Wauwatosa.

On St. Matthew's Day, the 16th Sunday after Trinity, in St. Paul's pro-cathedral, Springfield, Ill., the Rev. Lloyd Erastus Johnston was advanced to the sacred order of priests by the Bishop of Springfield. The sermon was preached by the Bishop from St. John xv:16. The candidate was presented by the Ven. Archdeacon Taylor, who also sang the Litany. The Communion service was Eyre in E flat, which was excellently sung by the vested choir. The Rev. H. C. Whitley assisted the Bishop as epistoler and Archdeacon Taylor as gospeller, and they, together with the Rev. G. P. Waldo, (now in his 89th year), joined with the Bishop in the laying on of hands. Mr. R. P. Johnston of St. Louis, sometime vestryman and warden of St. Paul's, and for many years a faithful layman in the undivided diocese of Illinois, and afterwards in Springfield, was present at the ordination of his son, as was also Mr. James W. Johnston, of Chicago, a brother of the newly-made priest. The occasion was a very happy one, as the Rev. Lloyd E. Johnston has for many years devoted himself to city mission work in Springfield, first as a lay reader, then for four years as a deacon, and now as priest he will have sole charge of St. John's and St. Luke's missions.

TO CORRESPONDENTS.

A SUBSCRIBER.—It can be obtained from The Young Churchman Co., Milwaukee, Wis. Price by mail, \$1.10.

E. M. D.—We cannot admit any more letters favoring what we believe to be an unscriptural and un-Catholic practice.

E. H. R.—THE LIVING CHURCH has always opposed afternoon Communions. The case you report is the first we have heard of for a long time. There seems to be no need to revive the discussion just now.

P.—THE LIVING CHURCH is not for sale.

N. C.—We regret that we cannot return your contribution. No order for its return was given, and it was not preserved.

H.—The verses were re-published for the second time, more than a year ago.

E. N. J.—We do not know of any society which exacts such a vow as you mention, and if there were such, it would be a purely voluntary affair, membership in which is "within the compass of that liberty wherewith Christ has made us free."

A SUBSCRIBER.—1. The principles set forth in the book have been thoroughly discussed in our columns, and we have not space to repeat them. 2. "Lux Mundi" is a collection of essays by prominent English Churchmen. That by the Rev. C. Gore has called forth the main discussion.

OBITUARY.

DE GARMO.—Entered into rest, Sept. 13rd, after a week's illness, at Denver, Colo., Mrs. Susan De Garmo, aged 78 years. May she rest in peace.

ALLEN.—At Lake Geneva, Wis., on Sept. 18th, 1890, Theodore Allen, of St. Louis, Mo., son of the late Theodore and Catherine Reed Allen, of Hyde Park, N. Y.

GLOVER.—Suddenly, on Wednesday, Sept. 17th, 1890, at Fairfield, Conn., Samuel Glover, in the 69th year of his age. "There remaineth therefore a rest to the people of God."

CARPENTER.—Entered into rest, on Monday Sept. 22, 1890, Amanda Gibbs, widow of W. N. Carpenter, of Detroit, Mich., in the 67th year of her age.

ACKNOWLEDGEMENTS.

The following sums have been received for the "Girls' Friendly Society Co.," in St. Luke's Hospital: Klug's Daughters, Rochester, N. Y., \$5.00; Chicago, Union Service, Epiphany, \$25.50; St. James' branch, \$13.38; cathedral branch, \$3.70; Louisa Hook, 45 cts.; July interest, \$9.17; amount previously acknowledged, \$632.60; total amount to date, \$690.30.

FANNY GROESBECK, Treas.

413 Washington B'ld.
Chicago, Sept. 17, 1890.

APPEALS.

The Rev. Charles Douglas Barbour, the priest in charge of St. Stephen's church, Jacksonville, Florida, died at his post of duty, of yellow fever, during our epidemic of 1888. It is proposed to build a church in memory of this faithful priest of the Church, who so manfully surrendered his life. I appeal to the clergy of the Church, and the faithful laity, to aid me in this thrice-blessed task.

Any contributions sent to Bishop Weed, St. Augustine, Florida, or to Mr. Crosby Dawkins, or myself, Jacksonville, Fla., will be gratefully received and duly acknowledged.

BROOKE G. WHITE,

Priest in charge of St. Stephen's church, Jacksonville, Florida.

I most heartily endorse the above appeal. Some thing ought to be done in memory of the Rev. Mr.

Barbour, who was "faithful unto death," a Christian hero who died at his post. The people of St. Stephen's are doing their utmost to erect a memorial church. The present building is a poor miserable little affair, and a good church building is greatly needed for this growing congregation.

EDWIN G. WEED, Bishop of Florida.

MT. CALVARY MISSION, HOLDEN, MO.,
Sept. 20th, 1890.

To those who have received our appeal (with endorsement of Bishop Tuttle) and others:

DEAR BRETHREN IN CHRIST.—Our work of building a little house of God, is progressing finely and every claim has been met in full to date, thank God. Our heart's desire is to press on to completion before cold weather sets in. To this end the remaining \$300 of the modest \$800 asked by our beloved Diocese we must have, over and above the best we can possibly do here, or the work must stop. Help a little at once, please, to complete the first little gem of a church in the new diocese of West Missouri, and may God bless you in our earnest prayer. Bishop Tuttle concludes: "I shall be glad and grateful for any help that generous Church people can give them towards their needed \$800."

Faithfully,
E. DEWOLF, Pastor.

T. D. KENNEDY, Warden.

WM. MAYHEW, Clerk.

MISCELLANEOUS.

WANTED.—By a young lady (communicant), with eight years experience, position in Church family or school, as teacher of intermediate or higher English branches. Refers by permission to Bishop Gregg, of Texas. Address L. R., care LIVING CHURCH.

A PRIEST, a conservative High Churchman, owing to inadequacy of support in his present parish, desires a change. Salary required not less than \$1,000 per annum. Best references. Address "SACERDOS," care OF THE LIVING CHURCH.

WANTED, by a priest who is now in parish work, a parish, one which prefers Catholic teaching. Address CLERGYMAN, care LIVING CHURCH.

ABSOLUTE WINES, for Sacramental and family purposes; solely the product of the grape. Reference to leading clergymen. Address California Co. 128 Fifth Ave., Chicago. H. L. HOLDEN, Manager.

SANITARIUM.—The health-resort at Kenosha, Wis., on Lake Michigan (established 33 years), offers special inducements to patients for the fall and winter. New building, modern improvements, (elevator, gas, etc.), hot-water heating. Elegant accommodations. Chronic diseases; nervous diseases; diseases of women. Address THE PENNOYER SANITARIUM, N. A. PENNOYER, M. D., manager.

CHURCH CHOIR GUILD.

(American Church Branch.)

For the Rev. clergy, organists, choirmasters, etc., and devoted to the interests of the music of the Church. Full information supplied and applications for membership received by (pro tem) H. W. DIAMOND, Fellow and Sub-warden, Leavenworth, Kansas.

THE GENERAL BOARD OF MISSIONS.

(Legal Title: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.)

Gifts and bequests for missions may be designated "Domestic," "Foreign," "Indian," "Colored." Remittances should be made payable to MR. GEORGE BLISS, Treasurer. Communications should be addressed to the Rev. WM. S. LANGFORD, D. D., General Secretary, 22 Bible House, New York.

The annual session of the Missionary Council will meet in Trinity church, Pittsburgh, Penn., Tuesday, Oct. 21st, at 10 o'clock A. M., and will continue in session three days.

CLERGYMEN'S RETIRING FUND SOCIETY.

Commended to the clergy and laity of the Church by the General Convention of 1889, as a Church Pension Fund, solicits contributions from all friends of the old clergy. For information write to the Rev. THEO. L. HOLCOMBE, Financial Secretary, 346 West 56th St., New York City.

BISHOP WHITEHOUSE SCHOLARSHIP.

ST. MARY'S SCHOOL, KNOXVILLE, ILL.

By recommendation of the Provincial Synod the trustees have decided to raise \$5,000 to endow a scholarship named as above, the income from which is to be used for the education of the daughters of the clergy. Contributions should be forwarded to the diocesan committees, to the treasurer, Mr. John Carns, Knoxville, Ill., or to C. W. LEFFINGWELL, rector.

THREE HARVEST EXCURSIONS.

The Burlington Route, C. B. & Q. R. R., will sell from principal stations on its lines, on Tuesdays, September 8th and 23d, and October 14th, Harvest Excursion Tickets at Half Rate to points in the farming regions of the West, Southwest, and Northwest. For tickets and further information concerning these excursions, call on your nearest C. B. & Q. ticket agent, or address P. S. EUSTIS, Gen'l Pass. and Ticket Agent, Chicago, Ill.

"The Burden of Proof."

If it be a burden, it is only because there is so much of it, but we bear it cheerfully, and present it to you, in a book of 200 pages, as well as in our Quarterly, "Health and Life," both sent free. Many of the names you will find there are those of persons well-known to you, and to the whole country. Besides, you can verify the statements, by reference to the patients themselves. We court investigation. You may also inquire into our standing as physicians. We desire you to do all this, and will aid you by all means in our power. Send for our Treatise on Compound Oxytocin. Sent free. There you will find evidence enough to convince anyone and everyone. Address DRs. STARKY & PALEN, 1529 Arch St., Philadelphia, Pa., or 120 Sutter St., San Francisco, Cal.

CHOIR AND STUDY.

OCTOBER, A. D. 1890.

5. 18th Sunday after Trinity.	Green.
12. 19th Sunday after Trinity.	Green.
18. St. Luke, Evangelist.	Red.
19. 20th Sunday after Trinity.	Green.
26. 21st Sunday after Trinity.	Green.
28. SS. SIMON AND JUDE.	Red.

After a week's pause for consideration, possibly we are in a condition to weigh the statistical particulars advanced last week in support of our remonstrances against impending and existing choral encroachments on the liturgy. In the extreme instance, it will be remembered that a vested choir produced 12 "full" Communion services, all but one of exceptional difficulty and elaboration; 10 evening services, (*Magnificat* and *Nunc Dimittis*); 8 special anthems in large cantata, or motett form, of exceeding difficulty; and 84 anthems gathered from first-rate compositions, chiefly of classic composers, making an enormous aggregate of 114 important compositions, or thereabouts, for about nine months, which is approximately the length of the "choir" season, during which all this mass of severe and exacting work was performed, averaging about three novelties for each Sunday's services.

What must have been the physical condition of such a choir, at the close of the season? What proportion of the chirping trebles have been prematurely unvoiced? What must have been the artist's quality of the delivery under this rapidly shifting kalendar of severe difficulties, in this attempt at work which demands the highest virtuosity in vocalization, conception, and expression, of even matured and adult singers, with incessant and unerring tonal training? And we ask, how can little lads grasp the significance and artistic spirit of these great, nay, almost inaccessible masters, as Beethoven, Mozart, Cherubini, Bach, Mendelssohn, Handel, and the rest? And of immeasurably greater moment, what residuum of exalted, intelligent, religious exercise remained with the promiscuous congregation, Sunday after Sunday, strangers, for the most part, to the recondite mysteries of classic music and classic art? Where can a congregation, fit though few, be culled out of the most favored musical population, who have so far mastered the idioms of these pre-eminent composers, as to be competent to subordinate them to the spiritual utilities of divine worship, and suck sweetness out of them?

Truth is, the people, in this and hundreds of instances less sharply aggressive, find themselves distracted by musical novelties hopelessly above their comprehension, and so, in the main, unhelped, unedified, if not wearied. On the other hand, granting all that can be reasonably required as to the zeal industry, and enterprise of these choralists, and assuming even, that every artistic and aesthetic exaction had been generously satisfied, the early and pressing question remains: is the artist to silence the worshipper, is the choralist to pre-empt and utterly absorb the liturgy, is art to subdue and exterminate devotion? This is about the meaning and practical bearing of the question. It has a wider range than most of us imagine. The spirit of emulation is

abroad, and a richly laden service kalendar may serve as a challenge in hundreds of unexpected choirs; a spirit of rivalry sets in, sometimes offensive and burdensome. The rector unless he happens to be a master of popular oratory, dwindles into a second-rate and insignificant influence. The choir is recognized as the pew-filler, and guarantor of parochial revenues, and the parish is apt to degenerate, practically, into a thrifty, money-getting, Sunday-concert combination. Such developments are far from infrequent. It is to be feared that many of our great parishes shape their fiscal administration to such ends, looking to the music committee as the main dependence of the treasurer. There are priests whose individuality overtops the most exacting choir, and commands while it controls the situation; such a situation should be universal.

One inquires how monotony is to be avoided without a constant succession of choral novelties. It may be replied that novelties slay devotion, and that the critic and connoisseur are not worshippers. Any anthem worth singing at all, becomes actually enjoyable and a vehicle of worship only after it has become familiar. Besides, it can never be sung with fine expression and fervor, until the choir have it "by heart." When Matins, with its fragment of the Sacred Office, is made to answer for Divine Service, the *Te Deum*, with an "offertory," will provide a sufficient garnish of anthems. When our choirs learn to chant the canticles and Psalms in a reverent and edifying manner—now, alas, the rarest of all choral accomplishments—there will be less restlessness among the people, with less demand for artistic recreation in the Lord's house. The re-opening of churches is at hand. Vagrant clergy of all names and allegiances, are returning from all quarters of dream-land where lotus and nepenthe are the staple refreshments. Work begins; the luxurious quartette, the stately, impressive chorus, and the vested choir, are each and all being marshalled for public delectation, or for the greater glory of God! Catholic-minded Christians should look to it, that this "greater glory" does not become a vain and empty thing.

The Rev. Dr. J. S. B. Hodges, of Baltimore, has recently published a new setting for Hymn 337 (or Hymn 528) which must serve a most useful and timely purpose. The Tucker tune is unchurchly, "Laura Matilda"-ish, and should be dropped. Dr. Hodges, who is always strong in his harmonies while distributing rare melodic beauty in his voice parts, is supremely ecclesiastical in his feeling and conception. This tune is in C minor, is delightfully singable, and may be, and would be, sung by people as well as choir. Get and try it. By the way, how happens it that our best writer of tunes and most acceptable, does not gather them up, and place them one and all, within reach of our choirs?

The Seidl concerts which have been the musical glory of Coney Island for two seasons, are transferred for the fall season to the new Madison Square Garden, N. Y., where popular concerts will be given nightly on the high plane of artistic selection that Herr

Seidl has so brilliantly sustained. Popular prices are fixed, and another wholesome educational work is under way. This noble orchestra is recently newly organized as "The Metropolitan Orchestra," under such conditions as promise its permanency and constant artistic improvement.

N. B.—To our music correspondents: We beg a prompt response to our recent request, desiring a copy of the October Service Kalendar, at the earliest day practicable. Address direct to the Rev. Geo. T. Rider, Orange, N. J.

Apropos of the garden, a writer in Blackwoods Magazine, July, in "A Country Member's Moan," expresses himself essentially after this manner: "About thirty or thirty-five years ago a most destructive revolution overtook horticulture in this country (England) under which the contents of immemorial parterres were ruthlessly rooted out to make room for ribbon-borders and bedding-out, a system which secured a brilliant display in the autumn months, when the family had returned from their annual sojourn in the metropolis. The measured procession of bloom which delighted us as children, beginning with the scattered jewelry of early spring flowers, gaining volume and variety under April showers and May sunshine till it culminated in the glorious corruscation of midsummer, afterwards dying slowly in prismatic embers of decay until the white pall of December was drawn over all the scene, all this patient pageant was dispersed by the fierce decree of fashion. Crown imperials and the queenly family it centred were swept out, or at best huddled into the kitchen garden; the beds remained bared and brown for nine months in the year, in order that they might glare for the remaining three in fierce yellow, blue, and scarlet. English gardens, rich with all manner of tender associations, were for the time ruined; clumps of hepatica and fretilary, of unmeasured age, (for the life of some of the humble flowering plants is not less enduring than the oak), were torn up and flung aside, to make way for blazing geraniums and Duchesse of omnium calceolarias. The mania affected even the owners of cottage plots; and the "bedding out," the effects of which are magnificent enough when managed skilfully on a princely scale, pervaded even the garden of the country rector and the village doctor. Happily a reaction has been in progress for some time; gardeners are now as keen to get an old-fashioned "herbaceous" as they were ten years ago to get a new lobelia; the uniformity that oppressed the weary eye in search of freshness and repose is giving way to a method that will restore variety to the grounds of country houses. Once more the garden will become, to those who know how to enjoy it, a source of never-ending pleasure." It will be seen by the above that THE LIVING CHURCH is not alone in its remonstrances against those sensational and decorative gardeners who in their rash attempt at surprises and novelties, have well nigh slain the beautiful. The leading purpose of the right-minded gardener, is to secure an uninterrupted succession of the most desirable and enjoyable flowers, from the earliest sunbursts of spring until frost drives his beauties within

doors, and under glass. In a limited garden-plot this means exclusive devotion to flori-culture.

It is high time to take thought for the morrow, and make provision for the winter time. The fall is here, and Flora must reef her fairy sails, or house them altogether, and flit to more genial skies, or accept such entertainment as she can find in gracious southern windows, warm and sunlit corridors, or even consent to take a nap in the dry gloom of the well-protected root-cellar, where with dried tubers, hardy potted plants, and uprooted geraniums, hung up on pegs, with their papered roots uppermost, she will hibernate safely, and come out with the departing frosts ready for another season's gala day. Winter and window gardening is a sorely-neglected pastime. There is a world of recreation and entertainment to be had therefrom. It is a good thing for the boys to learn early, the kindly providence of cold frames out-of-doors, protected by straw and leaves when there is need, with the possible breathing spells of sunny mid-winter days; as well as the conservative resources of a good, dry cellar, as a snug harbor for many precious plants. The fruits and vegetables thus stored up, will suffer nothing by these supplemental hospitalities. But more on this seasonable topic another week.

It is announced in the foreign telegrams that the great Verestchagin collection of pictures, bric-a-brac, rugs, and carpets, now on exhibition in this country, is to be disposed of at auction, under the management of the American Art Association, under whose charge it was introduced to us. It is intimated that many of the fabrics and curios will find their way to European collections through *carte blanche* bids. The paintings are more likely to be distributed among American collections. Certain of them should find a permanent place in our public galleries like the Metropolitan Art Museum of New York, and others. The great landscape of the Himalayas, unique in its inexhaustible aerial perspective, the views of the "Taj Mahal," the "Kremlin," the Pearl Mosque of Agra, and other examples of India architecture, are treasures of well-nigh inestimable importance, and would prove of chiefest interest in any collection. The indefatigable artist is detained in Paris under medical supervision, and his attendance at the sale is problematical. It is by far the most important collection of productions by a single artist which we have seen or are likely to see.

MAGAZINES AND REVIEWS.

The Portfolio, September, Macmillan & Co., New York, opens with a splendid etching of "A Lion Drinking," by Herbert Dicksee, noble in composition, and full of local truth. The modeling, drawing, and atmospheric effects are admirable. It is altogether a fine illustration of the versatility of the English School. Of the two remaining page plates, "A Visitor for Jack" is a cleverly composed marine, with good figures, and the third is of less interest. There is a delightful paper, "A Week in Somerset," by Reginald T. Blomfield, who provides several delicately-executed architectural studies of church towers and ancient houses, from which much may be learned, as the massive and richly-wrought towers of Somerset are dear to the heart of the learned architect-archaeologist.

In *The Art Chronicle*, Mr. McNeill Whist-

ler's recent "unpleasantness" is mentioned, a gentleman who has a striking gift for compromising and unenviable situations, notwithstanding his splendid virtuosity as etcher and painter. "The Pastels and Drawings of Millet," too often ignored by critics, afford a topic for Julia M. Ady, who will continue the subject.

The Contemporary Review, September, Leonard Scott Co., N. Y., opens with an article on "Cardinal Newman and his Contemporaries," by Wilfrid Meynell. It has an especial interest, as it is written from the Romanist side, and serves to balance, or "trim," the vast volume of memorial criticism of the eminent departed, from Churchly and denominational sources. It is exceptionally pleasant reading, being intelligent in the large, very rarely and slightly tinged with acerbity, and fair-minded. The memorabilia it gathers up, are well worth preserving. In short, it is in effect, a compressed panoramic review of the Cardinal's life and career, manipulated by the hands of his recent associates. Our Newman is pretty much left out, as is also, much that might elucidate altogether, or in large part, the sorrowful story of his secession, the true inwardness of which is not shown. Mr. Meynell, also, as might naturally have been anticipated, makes out that Newman was the centre, soul, and leader of the "Tractarian Movement," altogether a position alike gratuitous and unsupported by existing evidence. The essayist gracefully reminds us of his place in literature as follows: "Macaulay and Newman belong to a different epoch, (*sic*) but are born within a month or two of each other. Newman was a baby when Keats, a child of four or five, who had not yet heard of Lempriere, was standing with a drawn sword at the door of his mother's bedroom to shield her from disturbance during an illness. Shelley just over eight, was already exciting the admiration of his sisters by his declamation of Latin verse. Byron was beginning his troublesome teens, scribbling his verses, and being well hated at Harrow. Newman hardly ranks as the contemporary of these, though he was 20 when Keats died, was of age when Shelley died, and when Byron died was 23. With Coleridge, Southey, and Wordsworth, though these were all born between thirty and thirty-five years before him, he lived in the world for thirty-three, forty-two, and forty-nine years. In 1836, Faber, returning to Oxford from "the Long," which he had spent at the lakes, reported that "Wordsworth spoke of Newman's sermons, some of which he had read and liked exceedingly." Walter Scott was thirty when Newman was born, and when Scott died Newman "was beginning the Tractarian Movement (?) which was to give Abbotsford to Rome." The paper should be preserved with current Newmaniana. Rudyard Kipling holds a clinique over the East Indian political situation under the clever guises of a narrative-disputation, sharply and brilliantly conducted throughout. Edward A. Freeman has an instructive paper on "Carthage." Dr. Dale, the Nonconformist, treats of "The Seat of Authority in Religion," much to the discomfiture of Dr. Martineau's rationalistic idealism, substantiating the verity of an esoteric acceptance of the Holy Scriptures, while however, dispensing with, or failing to discern, the Lord's Body which is the Catholic Church, through which the Holy Ghost instructs and leads the faithful, world without end. The remaining articles, which we are unable to particularize, are excellent reading. We are not altogether certain, by the way, that "cock-sure" is exemplary English, notwithstanding the high authority of *The Contemporary*.

The English Illustrated Magazine, September, Macmillan & Co., is unusually rich in beautifully illustrated articles, two of which are specially delightful, "Potters in Rhineland," and "A Glimpse of Osterly Park." "The Portrait of a Cardinal," the frontispiece, from a picture in the National Gallery, an Italian of the sixteenth century, affords a curious and painfully suggestive pendant to the portrait of Cardinal Newman, now seen everywhere.

THE WORLD AND THE MAN. The Baldwin Lectures, 1890. By Hugh Miller Thompson. New York: Thomas Whittaker. Pp. 258. Price \$1.25.

The prologue of Bishop Thompson's work in these seven lectures is the Temptation in the Wilderness; Jesus, Son of Mary, Son of God, the Ideal Man, our Elder Brother, is Inheritor of the Kingdoms of the World and all the glory of them. In his treatment of the subject his lectures fall into these divisions: The Outlook; Led Up; Tempted; Bread; Kingdoms; the Law of the Case; the End. The key-note sustained throughout the work is, that as He, our Elder Brother was, so are we to be, by His example and design, overcoming and inheriting all the kingdoms and their glory in this good world of His. If one were asked to give an epitome of the author's belief, which he brings to bear upon all the questions moving the minds of men in this closing century who have the gift to see, and the power and will to think, one might do no better, perhaps, than to take this single brief passage from "The Outlook," (p. 44), "I believe that God made the earth; I believe that Christ redeemed it, and that the Almighty has a great drama to work out upon it; that it is not an accident; that it did not come by chance from any fortuitous gathering of atoms. It is here for a purpose, and to be brought back, finally, to be a place where the sons of God can live and know themselves to be in their Father's house. The old cry from the wilderness, 'The Kingdom of God is at hand!' has meant to the heart of our race, 'a world clear and civilized, sweet and fair, a world of happy homes, of art, and science, and knowledge, of justice and peace, and while we live upon it, at least we 'sons of the Lion line,' shall never be satisfied with anything less. Our Kingdom of God means that." There is a wonderful illuminative power in all Dr. Thompson's thought, which renders it difficult to give any sectional views, as of parts here and there, with even faint hope of presenting some adequate idea of the whole. And what a rich and rare style he has of putting his thoughts! Every line of shining clearness, familiar in expression, full of *verve*, bears the mark of ripe contemplation, is stamped with the fresh, singular individuality of the man. Whoever enjoyed his Paddock lectures of two years ago, on "The World and the Kingdom," and we have heard passages abundantly quoted, will turn with a keen zest to the fresh Baldwins.

THE HIDDEN TREASURE: A Tale of Troublesome Times. By Lucy Ellen Guernsey, author of "Loveday's History," "Lady Betty's Governess," etc. New York: Thomas Whittaker. Pp. 339. Price, \$1.50.

This recent addition to the author's list of her historic tales will rejoice the hearts of all her youthful readers, and their seniors quite as much. "The hidden treasure" is, of course, God's Word, and the entrancing tale has relation to the troubles and sometimes fatal disasters which attended its secret possession or reading in the days of the stout and bluff king whom the Pope dubbed *Fidel Defensor*, and then met poetic retribution from his seed for the pretty pleasantries. The tale has strong and continuous interest, and the author exhibits remarkably fine and tasteful use of the archaic speech.

CAMEOS FROM ENGLISH HISTORY. The Rebellion and Restoration. By the author of "The Heir of Redclyffe." Seventh Series. New York: Macmillan & Co.; Chicago: A. C. McClurg & Co. Price \$1.25.

Miss Yonge's "Cameos" have long been popular as side-reading in schools and among youth out of school. This series covers a very critical and interesting period of English history, and one might expect to get a fair view in the pages of this English Churchwoman. We are surprised however, to find her writing so justly about the atrocious Cromwellian usurpation.

The opening paper of *The Church Eclectic* for October is Dr. Jewell's sermon before the Confraternity of the Blessed Sacrament on the Real Presence in the Holy Eucharist. Fr. Hall contributes interesting personal recollections of Canon Liddon, and Dr. Riehey's Notes on Oxford, are cap-

ital reading. Other articles are "The Western Doctrine of Procession," and "The Holy Eucharist;" "Duties of Church Wardens;" "Creed Revision from a German Point of View," "Life of Dr. Newman," "Cardinal Newman and English Church Parties," etc. [Utica, N. Y., W. T. Gibson, D.D., \$3 per year.

"The Makers of Modern English; a handbook to the Greater Poets of the Century," by William J. Dawson, is to be published this week by Thomas Whittaker, simultaneous with the London edition. The same firm issues Mrs. Molesworth's charming story for older girls, entitled "Neighbors;" and Lady Florence Dixie's book with a very appetizing title, "The Young Castaways, or the Child Hunters of Patagonia."

THE ANTHEM AND HOW TO TAKE IT.

BY THE REV. J. H. KNOWLES.

The anthem is distinctly an English use, a descendant possibly of the antiphon of the breviary services. From time immemorial it has been understood to be the especial field of the choir in which they should offer the full flower of their musical talent, in the service of the Church.

In the daily Matin and Evensong of the English cathedrals it has been fitly called "a musical sermon." When well chosen, it emphasizes in a marked and most pleasing manner the prevailing idea of the service, or by its appositeness to current events, gives a spiritual direction to the thoughts of those present. As an instance of this latter application, the anthem, "O where shall wisdom be found," set to music by Boyce, was chosen for a service in one of the English cathedrals at a time which coincided with the attendance at the service, and the assemblage in the town, of the British Association. The repeated and magnificent phrase, "The fear of the Lord, that is wisdom, and depart from evil, that is understanding," rang out a true musical sermon to the distinguished gathering of savans there present.

In Chester cathedral I once heard, after a voyage across the Atlantic, the anthem, "They that go down to the sea in ships, these men see the works of the Lord, and His wonders in the deep," etc., by Attwood. Doubtless knowing the number of Americans constantly passing, who make quaint Chester their first stopping place after the voyage, the good precentor had "put up" this telling anthem for its special lesson. It was to me certainly a good musical sermon. So in like manner, festival and fast can each be beautifully marked by a well-selected anthem. There is a wide field to choose from. Novello's Book of Words of Anthems contains fifteen hundred and eighty-nine sets of, words, and some of those words have three and four musical settings each. They are chosen from every book in the Bible, including the Apocrypha, as well as from the Prayer Book and Psalter.

Of course there are foolish anthems of the "Bill, give-me-the-hand-spike" order, with silly and unmeaning repetitions, some, too, by serious composers. I remember one by Bennett, musically unexceptional, which becomes absolutely ridiculous by the constant repetition in fugal form of the words, "The fool hath said." The entire text is good, and conveys an appropriate lesson, but the musical setting of that portion is unfortunate.

From what has been said, that the anthem is distinctly the work of the choir, and a sort of musical sermon, it is evident that the sitting posture for the people is not inappropriate. They are in a passive condition, they are listeners. They join in spirit where the spirit may join, or they listen with awe and reverence to the words of prophetic warning or denunciation, or the messages of Gospel joy and peace. Selections from the "Messiah," from the "Elijah," or from "St. Paul," suggest numerous specimens of each class.

I know that in some places people make it a self-imposed piece of conscience to stand up in the anthem, thus to show their

reverence or their share in what is going on. But the sitting posture is just as reverent, and far more comfortable. To my mind it seems most reverent to see the choir distinctly brought out in its office, standing clearly forth a distinct official body, while priest and people in grave attention take their turn to be moved and instructed by the ministers of song in the House of the Lord.

I have always advocated the sitting posture for the congregation while the anthem is being sung, because it coincides with what I have seen in childhood, and seems to be dictated by common sense and fitness. Of course exceptions will occur on some extraordinary occasions, when all will stand for some special chorus, just as tradition brings all oratorio auditors to their feet in Handel's "Hallelujah" from the Messiah. On one condition only would I consent to a fixed rule which would make standing in the anthem obligatory, and that condition is, that all anthem words used in church should be suitable for the service, well set to appropriate music, and entirely free from vain repetitions. To obtain such perfection invariably is utterly impossible. *Humanum est errare*. In many of our churches now, the merest rubbish of words, neither from Holy Scripture nor the Prayer Book, are used, wedded to utterly sensuous and unfitting music. It minimizes the evil to sit down under such infliction, while if the anthem does approach that unattainable perfection in every respect, fitting in words, and set to suitable music, the sitting posture is that which, in accordance with our modern habits, is most conducive to a reverent and restful receptivity.

In old times no one sat down in church, all stood through the service. On Sundays they did not even kneel. But times and customs change. I think if there were more sitting down in our churches, for instance during long Psalters, it would be a comfort and an edification to many. I remember in my young days to have seen gentlemen stand up during all the prayers. In my childish fancy I supposed all such people were specimens of the mysterious Pharisees who so often confronted me in my Bible lessons, for they loved to pray standing. But it was merely a case of intense fashion coupled with some reverence. The pantalons they wore, tightly strapped under the foot, and closely fitting all over, made it an impossibility to kneel down. It did not hurt anybody to have this little variety in posture. If anybody now should like to stand up during the anthem, from reverence or the hardness of the seats, no one ought to complain, neither ought any to criticize others because they choose to sit down quietly and drink in the soothing or elevating ministry of sacred song in the time-honored anthem of the Anglican Church.

APPROVED BOOKS

FOR

SUNDAY SCHOOL LIBRARIES.

The Albany Diocese List of Sunday School Books contains 228 titles of approved books, selected from the lists of a large number of publishers, and is not the commendation of the publications of any one house. The price for the whole set is \$3.00. Separately, prices range from 10 cents to \$2.00.

THERE HAS JUST BEEN ISSUED AN

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THE ALBANY DIOCESE LIST OF SUNDAY SCHOOL BOOKS (Title copyright, 1888, by E. & J. B. YOUNG & CO.)

It is the one commended by the

Bishop of Albany,

as "presenting the best sort of reading for such a library."

E. & J. B. YOUNG & CO.,
Cooper Union, New York,

THE HOUSEHOLD.

THE ECHO.

BY KATE M. WARNER.

The mountain lake's fair surface, mirror still,
Reiterates the ardent sunset sky
With emphasis of changing beauty, till
Black shadows brood upon the bordering hill,

And opposite in terraced greenness high
Arise the massy crests of ancient trees,
From whose mysterious depths there comes
reply
In startling mimicry of every cry.

In vain we seek the mocking sprite to please,
Ever the jeering notes as they return,
Distinctly syllabled upon the breeze,
The ear with scoffing intonation tease.

The phantom secret of the woods to learn,
We push the light skiff from the pebbly shore.
And soon the aisles of columned trunks discern,
The leafy vault, the floor of fragrant fern.

And lo! where dim the shadows lay before,
To the high summit winds the pathway plain,
Where once again the sunset's golden store
Of garnered light gleams through its open door.

Where rose but echoes in discordant strain,
The voice of long-missed friends once more we
hear;
All vagueness vanished, sure the strand we
gain,
Real the welcoming words in sweet refrain.

When through the darkening shadows thou
wouldst peer,
That cloud thy vision of the eternal shore,
As fades thy life light, and thy calls of fear
Are answered only by doubt's echoing jeer,

O shrinking one! courageous pass thou o'er,
The glad reality thy soul shall thrill
Beyond the reach of thought, and evermore,
In rapturous light thy God thou shalt adore.

If mothers sometimes feel that they are living rather narrow lives in confining themselves to a routine of home duties while others are busy in the world's affairs, let them take heart of hope from testimony like the following, given in a little book called "Letters to Elder Daughters:" "We were very, very poor," said a now wealthy business man, talking of his early life; "but it never seemed to us children that we were poor, because our mother always seemed happy with us. She was constantly planning some little pleasure for us that was all our own, and we thought we had the nicest time at home of any children we knew. It was making for us little rabbits or birds out of bread dough, or turnover pies in fruit season, or some little thing to give us pleasure and show how she thought of us continually. Then she was always encouraging us to hope for better days, and always hoping herself for the great things her children were going to do for her when they grew to be good and useful men. We went to school barefooted, and carried with us our dinners, often very humble fare, but it was always wrapped up in a clean white bit of cloth, so that it might look attractive; and one of the most touching recollections of my childhood is of seeing my dear mother patiently washing and ironing those bits of white cloth for our school lunches. And when that mother, in after years, was suddenly stricken with a fatal sickness, a special train took two of those stalwart sons, with all the dispatch that money and influence could buy, to that mother's bedside, to receive the parting words of love and blessing, and witness her dying smile. Such a place, such a kingdom, in the hearts of her children is worth any mother's toil and care and weariness to win."

A YOUNG SWELL.

BY HAL OWEN.

"It seems to me it is rather small in the old folks' not to let you join the Zouaves, Clarence. You see, old fellow, the advantages are very great; they don't begin to appreciate them; and as for the expense, your father is not the man I think him to be if he considers such little items. Besides, you are earning your own money and have a right to spend it as you please."

Lazy Laurence, as the boys called him, appeared to have exhausted his argument and his strength, and settling down in the car seat he braced his knees on the back of the seat in front of him and waited the result of his speech.

Clarence set his hat on the back of his head, and stretching himself enough to allow his hands to penetrate his pockets, said: "Oh, yes, of course, I ought to decide such matters for myself, I am nearly seventeen years old. To be sure, father and mother do not realize how old that is, they are all the time watching me and advising, cautioning, and restraining me. You would really think to hear them talk that it was one of these deadly sins to spend a dime unnecessarily."

"They are all the same way, just so with my father. I can 'work' my mother a little. Lately I've managed to have father give me an allowance; he wants me to meet all my expenses of life, but, of course, I can't, so when I need anything, mother orders it for me; in that way I get along very well. How much allowance do you have?"

"My salary amounts to about fifty dollars a month. Since father failed, that is all I have. He doesn't try to do anything for me."

"Nor your mother either? I understand she makes money with her music, translating songs, etc."

Clarence blushed, both at the thought of his taking any of his mother's little careful earnings, and at the insinuating tone in which she had been spoken of, but he had not the courage to resent it, so assuming an indifferent air, he replied: "Oh, no, I have enough without bothering her."

"I guess that's so. You just come along and join the company, the money will be forthcoming when they see you improving so much. Don't say anything about it just yet. I'll call for you this evening, you just slip out for a walk. So-long!"

The boys dropped themselves from the train as it "slowed up" at the pretty little suburban station of Eton, and hurried to their respective homes, Laurence to a large stone house in the midst of spacious well-kept grounds, Clarence to a small pretty cottage at the edge of a grove.

As good bluff old Dr. Grey drove home from the station, he asked his boy, Charley Stearns:

"What kind of fellows are those two boys who sat behind us to-night?"

Charley was always rather deliberate in his judgment of others, but he had had occasion to feel a little sensitive in the company of these boys, so he answered a little bitterly: "Laurence is a 'swell,' and Clarence is a 'smartie,' trying to be a swell too!"

"Humph! I thought so," said the doctor.

Clarence Owens stopped a moment in the early spring twilight, and took

a good look at his home: such a bright, pretty, happy home. There was the cozy little library with its rows and rows of treasure books, the only luxuries that had been rescued from the wreck of their former fortune. There was the dear old desk looking so comfortably business-like, the table strewn with papers and work. Everything from the brass andirons to the pictures on the wall, sparkled and glittered, reflecting the cheery firelight; though Clarence wasn't sure after all whether it was the fire light that brightened the room, for the faces of the dear father and mother were so radiant. He knew full well the look of joy and pride that would sweep over them when in a moment more, he, their son, would bound in. Dear little Dena would betray his presence directly, for with her little nose flattened against the window pane she was watching for "Clare."

Clarence's face was hot with shame as he thought of what he had said about these dear ones, or rather what he had allowed another to think regarding them. Surely had he had a due appreciation of the wrong and injustice, the tempter would have had small chance of further success, but Clarence was a high-spirited, self-willed boy, and this self-will had by too much self-indulgence, too little self-denial and self-control, grown into a selfishness that was so absorbing as to blind him to right and justice.

Dena shouted, and with a bound opened the door, and Clarence was the centre of the happy home group, but somehow he was not happy himself, not even comfortable through the good dinner and the after-dinner coziness.

"Clarence," said his father, "can you help me in some business matters this evening?"

"Oh dear, I wanted a little time to myself. Won't to-morrow evening do?"

"Yes, not quite as well, but I can wait. I thought to-morrow would be choir practice, and to-night you would be free, as the other boys were at the drill."

"Why don't you let me join the company, father, I think it's too bad to keep me back so!"

"Clarence, that is a matter that is fully settled both by my judgment and circumstances. The company is composed largely of rich and extravagant fellows. It would keep you out late nights, unfit you for work, and involve numerous and unnecessary expenses."

"Oh yes, you are so afraid of everything that costs. I think at least I might have my own money!"

Clarence could have bitten his tongue for having made such a remark, as he saw the shadow it brought to his father's kind face. He wished he had the manliness to recall it, as the answer came:

"My son, you need do nothing for us with your money if you need it for yourself, but, oh, be careful not to go beyond your means in any way," and as Laurence's whistle was heard outside, Clarence left the room and the house without a word.

He was cheered as he entered the drill hall, for he was a favorite with the boys, and, too, every new comer was welcome among them.

He was late in reaching home that evening, and many and many an evening after. His father and mother

seemed much troubled when he announced to them that he had joined the Zouaves, still nothing particular was said, and everything was made as delightful as ever at home, though it was done so with an effort that was evident to Clarence, obtuse as he had grown to be.

He knew instinctively that his mother was working harder, that his father was looking sadder, that little Dena was growing more delicate, needing change and milder climate, but what could he do?

His expenses had piled up tremendously, as he expressed it, his uniforms with all manners of extras, his fees, and the extra assessments; then a fellow didn't want to be mean; there must be some kind of a treat after the drill or game, and though it was innocent enough in itself, it served to swell the total to a good round sum. He had found it necessary to borrow several times, and was at his wits' end to know what to do when a very grand scheme came before the company, viz: the invitation of the Milwaukee Club boys to come up for a competitive drill and a general review and good time.

The matter was gravely (?) considered by the special committee, and a resolution was passed to accept the invitation. They were to go up on the early morning train, and many arrangements were to be made, so it was later than usual when Clarence turned his corner to go home, leaving the boys with the words:

"That will be a jolly lark; to be sure I will go, count on me!"

This was all in a very gay tone, though he could not for the life of him tell how he was going to manage it; he turned it over and over in his mind. It would not cost very much, it might be carried through very economically, but then, at the least, it would cost ten dollars, and his cash on hand at the present time was two dollars and seventy-five cents. Well, the conclusion was the same as the beginning, he was determined to go, he must have the money, he would borrow it, he would ask his father for it, perhaps, or why not get it of Laurence? He had plenty on hand just then.

As he ran up the steps he saw through the window a dark figure disappear from the library into the darkness of the room beyond. Entering the house quickly and quietly, he went into the room at once, and found things in some confusion, the safe was open, packages of papers lay on the table. The great old "wallet" of his grandfather lay there open, disclosing a fat roll of crisp, new bills. How familiar the old "wallet" looked! It fairly seemed to beam upon him with the well-remembered smile of the dear old grandfather, who had so many times opened it, allowing little "Clare" to help himself, and once again little "Clare" helped himself! Was it possible that he was the same little innocent boy? Clarence was not a bad boy, at all; he would, six months before, have scorned the idea of a lie, would have been hardly capable of conceiving such a deed as he now put his hand to. He took the rolls at first to see how much there was, there were just *ten tens*; this was his mother's own little store, the result of many hours' faithful work, the precious means by which she was going "to do something;" he had heard

her say so several times the past few weeks, when his father had laughingly teased her for her fortune. Oh well, of course, she would be glad to do something for her boy, she would be sure to lend it to him now, when he so much needed it. He could just about pay up his debts, take the trip to Milwaukee, and then he would settle down, and pay it all back to her in three months, and pay good interest, too! Of course, she would do it for him.

Ah, Clarence, what would not that mother have done for her boy to have saved him from the dark, terrible temptation of this hour, to have saved him from the dark, terrible hours that were to follow.

Clarence had been from his first entrance so absorbed in the roll of bills that he had not noticed that there were voices and steps upstairs; realizing it all at once, he ran to the upper hall, where he met his father with a pale and distressed face.

Dena was very ill with the croup, she had been taken very suddenly, the doctor had been with her for over an hour, and she was now breathing better, and had fallen asleep. Her mother was with her, it was very late, and Clarence had better go to his room at once, quietly.

Having said this much, Mr. Owen, followed by the doctor, passed down the stairs. Clarence thought he heard a third person in the hall below, as the good nights were said. He heard his father go into the library, arrange his things there, lock the desk, cover the fire, and then come quietly up to his room, off from which was little Dena's alcove.

There were no further movements, and Clarence at length fell asleep. He awakened early. Everything being very quiet, he resolved to leave a good-bye note, and start off without any argument; it would really be very much better, he reasoned to himself, but if he thought he was to escape any argument, he found himself quite mistaken, for his conscience waked with full force, and so assailed him on several points, that he was in very poor spirits when he joined the boys at the station.

But a score of boys off in the early morning for a holiday, had spirits enough, and to spare, and all clouds and care were soon forgotten.

(To be continued.)

THE OTTUMWA COAL PALACE.

Its name is not a misnomer—it is a palace in all its architectural details. The cost of the building was between \$25,000 and \$30,000. But think of a castle of coal in what, to the average resident in the East, has always been looked upon as a purely agricultural State! Yet that is what this is. Great hewn blocks of the glistening bituminous product, laid in red mortar, form the massive walls, veneered over the solid sheeting of plank. And the ten counties which form the coal palace league (though the citizens of Ottumwa built the palace) produce over 3,000,000 tons of this same coal every year, and offer to the manufacturer and the artisan the cheapest fuel in the world. For steam purposes it sells for 37 cents per ton in Ottumwa; think of that!

"Coal is light, heat, and power,"

say the coal-palace men. And this aphorism is realized in this palace. The great auditorium shows all its superb proportions. Here, where 6,000 people can be seated, some of the nation's most foremost men will talk—President Harrison, Chauncey Depew, Senator Mills, Gen. Alger, John G. Carlisle, and a host of others renowned in peace and war, in politics, science, theology, and art. Over the great arched windows filled with colored lights at the back of the broad stage, a natural waterfall is a unique feature. Here a stream of water thirty feet broad falls forty feet into a pond banked with ferns and flowers upon the stage. Seven hundred parti-colored electric lights arranged behind this sheet of falling water (which will consume 1,600,000 gallons daily) shed a wonderful prismatic glow of color over the scene at night.

Another novel feature is the coal mine. Ascending to the tower—the upper platform of which is an aerial dancing pavilion capable of accommodating fifty couple—an elevator can be entered and the descent made through a dark shaft lined with coal to the labyrinthine recesses under the palace. Here circuitous passageways lead about in a most perplexing manner while miners are at work with pick and lamp, and a meek and docile mule drags about a typical mine-car loaded with the concentrated "heat, light, and power." This mine is one of the most realistic and wonderful features of the great palace.

The main floor and great balconies of the palace are given over to the general exhibits of the counties, including mineral and agricultural products, ethnological, anthropological, numismatic, botanic, zoological, antiquarian, and art collections. The number of private collections which have been tendered for exhibit is surprisingly large, and, while it has gratified the directors beyond measure, it assures the public a delightful and instructive treat. Perhaps no greater museum has ever been collected outside of the great cities of the East than that which will delight coal palace visitors from Sept. 16th to Oct. 11th. The great space reserved for the machinery is all occupied. This includes displays of all the more interesting of the modern labor-saving devices and the ingenious mechanism with which science encroaches upon the arts and industries.—*The Chicago Times.*

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Hood's Sarsaparilla

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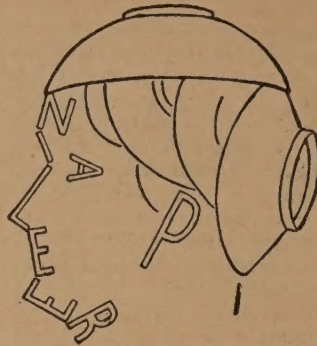
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Beware of imitations. 123 JAMES PYLE, N. Y.

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It is possible for a great many to get in now at low figures, as the Northern Pacific Railroad will not reach South Bend till the end of the year.

In THE KINDERGARTEN for October, begin the special lessons for Primary Sunday Schools by Ann E. Bryan. The spirit and practical work in these lessons should be familiar to every Sunday School Teacher. Aside from this the number will be rich in articles that contain wise helps for every one having the care of little child en.

Does your door slam when it closes? If so, prevent it by attaching a Norton Door Check. This Check is giving universal satisfaction. No door can slam with this simple and necessary attachment. For sale by first-class hardware dealers in your city, or by the Norton Door & Spring Co., 200 Sears Building, Boston, Mass. Particularly desirable for church and school-house doors.

THE WABASH IS "IN IT."

Special Rates to St. Louis.

On account of the Velled Prophets' parade and St. Louis Exposition, the Wabash Railroad will sell tickets to St. Louis and return, October 5 and 6 at half rates; tickets good returning until October 13, inclusive.

If you want a genuine treat, make this trip in one of the elegant n/w compartment sleeping cars which the Wabash has just put into service. Every section is a drawing room; closet and water in each room. Our free reclining chair cars are positively unsurpassed. Ticket office, 201 Clark St. Chicago.

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If a tablespoonful of kerosene is put into four quarts of tepid water, and this used in washing windows and mirrors, instead of pure water, there will remain upon the cleaned surface a polish no amount of mere friction can give.

If a flannel cloth dipped in kerosene, then wrung dry, be used in rubbing off dirty finger-marks from paint, the grateful housekeeper will repeat the experiment often.

To clean and brighten brasses and copper, wring out a piece of soft flannel in kerosene, and with this, apply Putz Pomade to the tarnished surface. When well coated, rub hard with old linen, and polish with dry flannel. The result leaves nothing to be desired. The shining brasses of locomotives and ferry-boats are cleaned in this manner.

For grease and milk and acid spots upon furniture, rub the place well with cold water, then polish with soft linen. Save old napkins and pillow-cases for such work.

For white spots left upon polished furniture by sealding water, tea, or coffee, rub hard with kerosene, then polish with dry, soft flannel.

For a burn or scald, have on hand a mixture of linseed oil and lime water in equal parts, and keep the scald covered with linen steeped in this, changing as it heats. If you have not the mixture by you, hastily knead together a tablespoonful of wood soot (that from a coal fire will not do) with two tablespoonfuls of lard, until you have a smooth salve. Apply to the scald, and keep it on until the burning is allayed. The remedy is black, but marvellously efficacious in the case of burns or scalds. A teaspoonful of soda stirred to a cream in four spoonfuls of molasses is another homely, but good application; also a coating of flour and cream, or of dry flour alone. None of these, however, equal the linseed oil and lime water, unless it be the lard and soot.

For hives in children, rub the irritated skin or the pustules with castor-oil applied with the tip of the finger. Baby will pass from fretting to slumber while the process is going on, the relief will be so great and quick.

For inflamed eyes, bumped heads, and sprained ankles, use abundantly water as hot as can be borne.—Marion Harland.

OATMEAL drink is much recommended to those who are undergoing great bodily labor; boiling water poured on oatmeal and flavored with lemon peel.—The Trained Nurse.

FOREIGN bodies in the alimentary tract, such as pennies, bullets, etc., may be removed more easily by large amounts of pulverized slippery elm taken into the stomach.

DON'T let carpets be cleaned on the floor, as is being practiced in some cities. The slimy compound that is brushed on the carpet is only soft soap, nothing else, colored and perfumed, perhaps with sassafras. It is true that it makes the carpet look clean, but it is well known that more or less of that soap stays in the back of the carpet, having worked its way through, along the sides and in the corners. A physician, or any one versed in chemistry, knows that this soap which stays in the carpet is resolved into common grease, attracting myriads of flies, carpet bugs, and insects of all kinds, besides decomposing and filling the rooms with dangerous gases, from this disgusting compound of grease, wool, and dirt.—Mrs. Jules Douce.

OUR readers who have not used borax have been losing a great help and comfort. If once tested, none will be without it on the toilet table. It removes stains and dirt from the hands better than soap, and at the same time softens and smooths the skin. It is excellent for washing faces, and will without injury, cleanse brushes and combs in a few moments. It extracts dirt from articles of delicate texture without rubbing, it being only necessary to put them in soak in a solution of borax over night, and rinse them in the morning. Two tablespoonfuls of pulverized borax dissolved in a quart of water, to which add enough water to cover a pair of blankets, will cleanse them beautifully. It also saves great labor in washing paint.

CLEANING RUSSET SHOES.—Do you of the russet shoes know how to clean the leather, and restore it to its first estate? Of course you have tried the varnishes and washes and found them altogether vexation of spirit. And the real thing is so easy when you know about it. Just squeeze the juice of a lemon on a bit of soft cloth, give the leather a thorough treatment of this, and see if your shoes don't look as well as they did when you bought them.—New York Evening Post.

Every mother should have a copy of the book, "The Care and Feeding of Infants," issued by the proprietors of Mellin's Food—the Dolbear-Goodale Co., 41 Central Wharf, Boston, Mass.; it contains advice of the greatest value and assistance to her in feeding her child. Send for a copy; it will be mailed free to any address.

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